THE *Saints Encouragement* IN EVIL TIMES: *OR* OBSERVATIONS *Concerning* The MARTYRS in generall, with some memorable Collections OUT OF

Foxes three Volumes.
Martin Luther.
The Covenant and Promises.
Living and dying by faith.

By EDWARD LEIGH Esquire.

REVEL. 14.13.
Blessed are the dead which die in the LORD.
Mori timeat qui ad secundam mortem de hâc morte transibit. *Cyprian* de mortal.

LONDON,
Printed by *A.M.* for *William Lee* and *Thomas Underhill*, 1648.

TO THE CHRISTIAN READER.

READER,

THe Church even *in her Infancy, the Christian Church was under the Croſſe,* Stephanus lapidatus, Iacobus trucidatus, *ſaith* Auſtin, Stephen *was ſtoned, and* Iames

When any common calamity befell the people or State, as famine, dearth, peſtilence, they ſtraightway imputed it to the Chriſtians, ſaying, that they and their wicked religion were the cauſe thereof. *Chriſtianos ad Leonem.* Tertul. Away with them to the Lion, to the ſtake.

beheaded. The Church hath had two kinde of perſecutions, one from Rome *ethnicall, the other from* Rome *Papall. After the Apoſties what a continuall ſtorme aroſe againſt Chriſtians, which laſted three hundred years under the ten monſters of men thoſe bloudie Emperours,* Nero, Domitian, Trajane, Antoninus, Severus, Maximinus, Decius, Valerianus, Aurelianus, Diocleſianus, *whoſe rage was ſuch as a man could not ſet his foot in* Rome, *but tread on the graves of* Martyrs.

Nero

Nero *was the Authour* * *of the first grand persecution, wherein Saint* Peter *(as it is said) and Saint* Paul *were martyred at* Rome, *with others innumerable, and* Iacobus Iustus *at* Ierusalem, *whence* Tertullian *inferred, That the Gospel must needs be a precious thing, because* Nero *hated it.*

* *Consule Commentarios vestros, illic reperietis primum* Neronem *in hanc sectam tum maxime* Romæ *eriextem* Cæsariano *gladio ferocisse: Sed tali dedicatore damnationis nostræ gloriamur. Qui enim scit illum, intelligere potest non nisi grande aliquod bonum à* Nerone *damnatum.* Tertul. *Apol. cap.* 5.

Diocletian *raised the tenth and extreamest persecution* *, *wherein Churches were overthrown, Bibles*

* *Vide* Euseb. *lib.* 8.

bles burnt, whole Cities razed, women hanged upon trees naked with their heads downwards. The Christians yet in that time under the Heathen Emperours had many lucida intervalla, *many breathing spaces under Princes not altogether so bloudy. But the Popes have persecuted the* Protestants *for six hundred years together, and that without any intermission.*

I might exemplifie in many of their cruell practices.

1. *In their wars against the* Waldenses *and* Albigenses.

2. *In*

2. *In the Massacre of* France, *in which the rivers were died with bloud.*

3. *In our* tempora Mariana *Queen* Maries *daies; Who hath not heard of bloudy* Bonner *and* Gardiner?

4. *In the rebellious insurrection in* Ireland, *and the cruell butchery of above* 200 *thousand Protestants there.* Platina *writes of seventeen thousand martyred by* Diocletian; *but* Meterane *writes of* 50 *thousand slaughtered by the Pope only in the* Low-countries, *and that in the time of* Charles *the* 5th. Na-

talis Comes *of sixty thousand in* France *only in one year.* Iulius *the second in seven years shed the bloud of above two hundred thousand Christians.*

Antichrist is drunk with the bloud of the Saints, *Revel.* 17. 6. *and* 18. 24. In her, *that is,* Babylon, *now* Rome, *was* found the bloud of Prophets, *that is, of all those that preacht the Word of God,* and of Saints, and of all that were slain upon the earth; *They were put to death by the authority of the Pope. Some hold that*

the

the bitterest persecutions of the Church of God are yet to come, but two considerations may much support the spirits of Gods people.

1. *The shortnesse of the Persecutours lives, and their miserable ends for the most part.*

2. *The good that comes to the Church of God by affliction and persecution. I will not speak of the short lives of many Popes, and the short reign of Queen Mary *, nor of the miserable end of many persecuting Emperours, but shall out of*

*Of all since the conquest her reign was the shortest, only excepting that of *Richard* the tyrant, but much more bloudy then was his. *Speeds* Chro. in Q. *Marie*.

Foxes

Foxes *Martyrology, instance in the exemplary punishments of some of the persecutours of our Martyrs.* George Eagles (*alias*, Trudge over the world) *hid himself in a Corn-field, and by the benefit of the height of the Corn, and breadth of the field he had escaped, had not* Ralph Lurdane *one of his persecutours with more malicious craft, climbed a high tree to view over the place, and so descried him.*

Foxes Acts and Monum. 3d vol. pag. 1023.

This persecutour a lewd fellow of life for theft and whoreaome, within a few years

years after he had apprehended the foresaid George Eagles *for gain of money, he himself was attached of felony for stealing a horse, condemned and hanged in the same place and Town of* Chelmesford, *where* George Eagles *before suffered* martyrdome. *A Bishop coming to* Stephen Gardiner (*Bishop of* Winchester) *on his death-bed, put him in remembrance of* Peters denying his Master; *he answering again: said,* That he had denied with *Peter*, but never repented with *Peter*, and so

Foxes 3d vol. p. 95.

so both stinkingly and unrepentantly died. *Doctour* Storie *was a great enemy to the* Protestants *in Queen* Maries *daies, but in Queen* Elizabeths *reign he being beyond sea was by a handsome wile brought over into* England, *and suffered as a Traitour, on whom the boyes sung these verses,*

D. *Story* for You I am sorrie,
The hangman must have Your gown:
Your father the Pope, could not save You from the rope;
For all his triple crown.

See also in *Fox* a notable story of the death of Dr *Whittington* a persecutour.

Fox *ubi supra*

Secondly

*Secondly, The people of God like Cammomile, the more they were trod on the more they did ſpread, and (like Rabbets in froſty weather) did thrive under perſecution. One * ſaith,* Martyrologie and catechizing were the great engines by which the reformers battered down Poperie. Ierome *compares the ſtate of the Church under* Conſtantine *and ſome Chriſtian Emperours with that under* Diocleſian *and ſome perſecuting Emperours: under the former the Church increaſed much* Potentia

* Mr *Manton* on *Rev.* 2. 3.

tentia & divitiis, *in power and wealth, but diminished* virtutibus, *in vertue. How strangely was that promise accomplished in* England *and* France, Who-
Mat.25. soever will save his life shall lose it; and whosoever will lose his life for my sake, shall finde it.

William Wolsey *Martyr being in prison sent by another a* noble *to* Richard Denton *with this commendation*, That he marvelled he tarried so long behinde him, seeing he was the first that delivered him the book of Scri-

pture

pture into his hand, and told him that it was the truth, desiring him to make haste after as fast as he could. *This money and message being delivered to* Denton *almost a year after* Wolsey *was burned, his answer was this.* I confesse it is true, but alas I cannot burn. *But he that would not burn in the cause of Christ, was afterward burned against his will; for his house was set on fire, and while he went in to save his goods he lost his life. On the contrary, some that were in prison, and purposed to suffer*

Fox's Acts and Monum. 3d vol. p. 433

ſuffer for the truth, were by the death of Queen Mary *happily preſerved, that being a true obſervation which* one hath, As good husbands do not put al their corn to the oven, but ſave ſome for ſeed, ſo doth God ever in the worſt of perſecutions.*

* Dr *Hall.*

When Henry *the fourth of* France *had conquered his enemies, he turned Papiſt, and gave this reaſon of it,* That he might ſettle himſelf in peace and ſafety. Ravilliak *who ſlew him, confeſſed that the reaſon why he ſtabbed him, was, becauſe*

becauſe he was of two religi-
ons. It is well noted by a
*Reverend Divine**, That
the book of martyrs was
in high eſteem all the
days of Queen *Elizabeth*:
All Churches by authority
were injoyned to have it, ſo
as all that would might read
it. There was ſcarce a fa-
mily of note that had it not,
it was uſuall to ſpend the
long winter evenings in rea-
ding it. By the conſtancy
of Martyrs therein ſet out,
people were much encoura-
ged to ſtand to that faith
which was ſealed by their
bloud. Whether the killing

* Dr *Gouge* on *Exod.* 13. 13.

of

of the two Witnesses be near at hand or no, I determine not, but sure there is likelihood enough of troubles and persecutions to Gods people, therefore I conceive these severall Tracts, Of the Martyrs in generall, *and* Concerning our English Martyrs, Of Martin Luther *a courageous Reformer,* Of the Covenant and Promises, Of living and dying by faith *may be very suitable to our times.*

But some may urge, that for the first subject concerning the Martyrs, there

there was a book long since published, stiled, The Mirrour of Martyrs, *usefull that way. I deny not but that book might be profitable to divers Christians, who either wanted money to purchase or leasure to reade the large book of Martyrs. But my drift in this worke is to excerp onely (among the many* dicta facta *of the Martyrs) those speeches and acts of theirs, which were specially observable. Master* Cotton *(who composed the book before mentioned) hath confusedly*

fusedly jumbled divers things together: some of which are ordinary, though others may be remarkable, and I believe he mistakes in that which he hath of Voes, *it being not consonant to the originall whence he took it. He hath also the same thing twice of* Iohn & Christopher Waid. *I hope therefore (though I have many things the same with* Cotton, *that this work will be of speciall use to those, who would not be ignorant of the living speeches of dying Christians. The Saints are best toward their end; so it was with* Iacob *and* Moses,

as

as appears in his excellent song made a little before his death, so David, Solomon, *what an excellent Sermon and praier did our Saviour make a little before his death. I have likewise long since put forth a* Treatise of the Covenant and Promises, *yet having collected divers new Observations of that excellent subject, (for some of which I was beholding to two of our worthy Lecturers * at Westminster) I thought good to adde this Tract to the rest, it being of speciall use alwaies*

Deut. 32.

John 14. 15. 16. and 17. chap.

* Mr *Marshall* and Mr *Strong*.

waies for Christians, especially in evil times. Thus hoping God will blesse these my endeavours for the good of his people, I rest

Thy true

Christian Friend

EDWARD LEIGH

THE SAINTS Encouragement IN Evil Times!

CHAP. I.

Observations concerning the Martyrs in general.

A Martyr in common use of speech, means one which seals his witnesse to the Gospel with his bloud, suffers death for Christ. That's a Martyr, καὶ ἐξοχὴν

Vide Bezam in Act. 22.20 Heb. 12.4. Rev. 2 13. & 6. 9.

in the higheſt * degree. But the word in Grammar ſenſe, means but a witneſſe. *Tertullian* cals confeſſours to Chriſt, Martyrs.

* *Martyrũ nomen bodiè duntaxat illis attribuitur qui mortem pro Chriſto perpeſſi ſunt. Olim verò & potiſſimum ætate* Cypriani, *etiam illiũ qui à confeſſione nominis Chriſti nulla tormentorum atrocitate abduci poterant; quos eleganter* Tertullianus *lib. ad Martyres, deſignatos martyres nuncupat.* Pamelius *ad* Cypriani, *epiſt.* 9.

He muſt ſuffer in a good cauſe for the name of Chriſt, 1 *Pet.* 4 14. *Cauſa non pœna facit martyrem. Non debet quid quiſq; patiatur, ſed quare patiatur, attendi.* Aug. *contra* Creſcon. *lib.* 4. *cap.* 46. The cauſe not the puniſhment makes a martyr. When I conſider the cauſe of my condemnation (ſaid Mr *Bradford*) I cannot but lament, that I do no more rejoyce then I doe. For it is for Gods verity and truth, ſo that the condemnation is not a condemnation of *Bradford* ſimply, but rather a condemnation of Chriſt and of his truth *Bradford* is nothing but an inſtrument in which Chriſt and his doctrine is condemned.

M *Bradford* to all that profeſſe the Goſpel in *Lancaſhire.*

How

How early did martyrdome come into the world? The first man that died, died for religion. D. *Halls* contempl.

One saith, None are saved but Martyrs; martyrs either actually or habitually; having faith enough to encourage, and love to constrain them to be martyrs, if the honour of their profession should require it. The habit of martyrdome is included in the most fundamentall principle of Christianity, love of Christ better then our selves, self-resignation or deniall. M. *Pinkes* fourth Sermon on that Text, Luke 14. 26. See more there.

To suffer death for Christ is the greatest honour which can befall a man, and such a promotion that the highest Angel in heaven is not permitted to have. Phil. 1. 29. *Careleſſe* in his letter to *Agnes*. *Glaſcock*. *Foxes* 3. vol p. 29. And *Guide Bree* 3 vo. p. 38.

In the primitive times they were wont to call martyrdome by the name of *Corona Martyrij*, the crown of martyrdome, and *Stephen* the protomartyr had his name in Greek from a crown. One woman martyr having her childe in her hand, gave it to another, and offered her self to martyrdome; *Crowns* (saith she) *are to be* *Magnificus martyrij ritulus δοξάζειν τὸν Θεὸν.* Grot. *in* Joh. 21. 19.

dealt this day, and I mean to have one.

Luther writing to thoſe which were condemned to death, ſaith, the Lord will not do me that honour, I who have made all this buſle: It was very ſtrange* that one who had ſo provoked the Pope and all his potent party, ſhould die quietly in his bed.

* *Hic (ſc. amor ſponſi) leonis faucibus [illegible] eripuit, & quod merito ſtupebat mundus, in medio tot ac etiam potentum hoſtium, infimo homuncioni & longam vitam prorogavit, & placidam mortem intra domeſticos parietes conceſſit.* Brightman *in Cant.* 6. 2

Bernard ſaith there are three ſorts of martyrs, 1. Martyrs *voluntate ſolùm*, in will only, ſo all the godly are martyrs. 2. *Voluntate & opere*, in will and act; thoſe who chearfully lay down their life for Chriſts cauſe. 3. *Opere ſolum*, in act only; ſo the children of *Bethlehem*, Mat. 2. 16. This was rather a paſſive then an active martyrdome, and improperly ſo called, ſince to true martyrdome not only ſlaughter and a good cauſe are requiſite, but a will and intention of undergoing death for Chriſts ſake.

Spanhem. Dub Evan par 2. Dub 84.

I:

It is a queſtion among the Schoolmen why Chriſt ſhould ſo complain in his ſufferings, as in the garden and on the croſſe, and yet the martyrs ſuffer ſo chearfully.

1. They ſuffered for God, and Chriſt from God.

2. They ſuffered in their bodies, Chriſt in his ſoul, and the wrath of God, *Iſa.* 43. 10.

3. Their ſufferings were mixed with joy and comfort, exuberance of joy ſometimes. Chriſts ſufferings on the croſſe were void of all comfort, *Mat.* 27. 46. and there was a ſuſpenſion of divine influence.

M. *Ball* in his catechiſme ſaith, The teſtimony of conſcience is a ſtrong argument to prove that there is a God, and the conſtancy of the Saints* is a good reaſon to prove the Scriptures to be the Word of God, both theſe main principles of religion may be then confirmed from the carriage and courage of the Martyrs.

* *Ex illa tanta multitudine omnis generis ſexuſq; hominũ tot locis ac ſæculis diſtinctorum, qui pro hac religione mori non dubitarunt, colligendum, magnam aliquam tantæ conſtantiæ fuiſſe cauſam, quæ alia cogitari non poteſt, quam lux veritatis* Grot. *de veritate Rel. Chriſt. l.* 2.

See *Foxes* 1. volume in *Bilney*, and 2. vol. p. 300.

First, How forcible was the working of conscience in some of them! *Bilny* and *Bainham* at first recanted, but what a hell did they feel in their consciences till they returned to God and bewailed their abjuration! On the contrary, what ravishing comfort did *Robert Glover* injoy a little before his martyrdome? Dear wife (saith *Sanders* *) riches I have none to leave behinde me, wherewith to endow you after this worldly manner, but the treasure of tasting how sweet Christ is unto hungry consciences (whereof I thank my Christ I feel part, and would feel more) I bequeath unto you, and to the rest of my beloved in Christ to retain the same in sense of heart alwaies.

* In a letter to his wife *Fox.* 3. vol. p. p. 138.

See *Rawlins* and *William Sparrow*.

Secondly, The Martyrs constant suffering may much establish us in the assurance of the Scriptures coming from God.

1. Observe the number of those which suffered for the truth, of all sorts and conditions, stout and tender, noble and base.

Fame sim

Fameſius departing out of *Italy* is reported to have ſaid, That he would make ſuch a ſlaughter in *Germany* that his very horſe might ſwim in the bloud of the *Lutherans*. So much bloud of the Proteſtants was ſpilt in *France* that the very rivers in the ſtreets flowed with bloud. The Duke of *Alba* ſitting at his Table* ſaid, that he had taken diligent pains in rooting out the tares of he[illegible]s, having delivered 18000 men in the ſpace of ſix years only to the hands of the hangman.

Sleid com. l. 17.

* Meter. *hiſt de reb. Belg.* l. 15.

Within the compaſſe of leſſe then four years continuance, there died in *England* in Q. *Maries* reign 277 perſons, without regard* of degree, ſex or age. In the heat of thoſe flames were conſumed five Biſhops, one and twenty Divines, eight Gentlemen, eighty

From the beginning of the Jeſuites to 1580. (being the ſpace of 30 years) almoſt 900 thouſand Proteſtants

were put to death in *France*, *England*, *Spain*, *Italy*, *Germany*, and other parts of Chriſtendome. Reverend *Cranmer*, learned *Ridley*, Down right *Latimer*, zealous *Bradford*, pious *Philpot*, patient *Hooper*. *Fuller*. on Heb. 9.10. * *Speeds* chron. in Q. *Mary*. Neither in Q. *Elizabeths* reign, nor in the reign of K. *Iames*, nor King *Charles*, vvas any Papiſt put to death meerly for his conſcience.

four Artificers, one hundred husbandmen, servants and labourers, twenty six wives, twenty widdows, nine virgins, two boies, and two infants.

Secondly, The persecutours could neither by torments nor pleasures induce them to deny the truth.

When *Valens* the Emperour coming to *Cæsarea* commanded *Basil* to assent to the *Arians*, and threatned to banish and punish him if he obeyed not, *Pueris* (saith *Basil*) *illa terriculamenta proponenda sunt, sibi verò vita eripi potest, sed confessio veritatis eripi non potest.* Those bug-bears were to be propounded to children, but for his part (said he) though they might take away his life, yet they could not hinder him from professing the truth. When King *Lysimachus* threatned *Cyrenæus Theodorus* with hanging, *Istis quæso* (saith he) *ista horribilia minitare purpuratis tuis: Theodori quidem nihil interest, humine an sublimè putrescat.* Threaten those terrible things to thy brave Courtiers, *Theodorus* cares not whether

Cic. *quæst. Tusc.* l. 1.

ther he rot in the air, or on the ground. *Cyprian* said *Amen** to his own sentence of martyrdome, and the Proconsul bidding him consult about it, he answered, *In re tam justa* **nulla est consultatio.*

Bonner said, A vengeance on them, I think they love to burn.

When the Proconsul threatned *Andrew* the Apostle with the crosse, if he left not off his preaching, I would never (said he) have preacht the doctrin of the crosse, if I had feared the suffering of the crosse.

Jerom in the life of *Paulus* the Heremite reciteth a story of a certain souldier, whom when the Pretor could not otherwise with torments remove from his Christianity, he devised another way, which was this: he commanded the souldier to be laid upon a soft bed in a pleasant garden among the flourishing lillies and red roses; which done, all others being removed away, and himself there left alone, a beautiful harlot came to him, who imbraced him, and with all other incitements of an harlot, laboured to

* *S. Cyprianus sententiam in se latam audiens, dixit gratias ago Deo omnipotenti, qui me à vinculis hujus corporis dignatur absolvere.* Pont. *in vita Cypriani.*
* Aug. Ser. de Cypr.

Foxes Acts and Mon. vol. 1 p. 82.

provoke him to her naughtineſſe. But the godly ſouldier fearing God more then obeying fleſh, bit his own tongue with his teeth, and ſpit in the face of the harlot, as ſhe was kiſſing him, and ſo got he the victory by the conſtant grace of the Lord aſſiſting him.

See in *Io. Hus. Ierom of Prague. Hen. Voes. Pet. Serre. Ia. Bainham. Anth. Perſon. An. Askew*

Thirdly, The Martyrs ſuffered with much comfort, courage and aſſurance of their ſalvation, going to the fire as to a feaſt, calling the coles roſes, and the day of their martyrdome, their marriage day.

I am to die (ſaid Biſhop *Ridley* *) in defence of Gods everlaſting truth and verity, which death I ſhall by Gods grace willingly take with hearty thanks to God therefore, in certain hope without any doubting to receive at Gods hand again of his free mercy and grace everlaſting life.

* In a letter to his kindred & friends at his farewel. *Fox.* vol. 3. pa. 506.

Rowland Taylour departing hence in ſure hope without all doubting of eternall ſalvation, I thank God my heavenly Father through Jeſus Chriſt my certain Saviour. *Amen.*

D. *Tailour* in his laſt will and teſtament. *Fox* vol. 3 p. 175.

They thanked their Judges for condemning them, *Sententiis veſtris gra-*

tiam

tias agimus, tum damnamur à vobis à Deo absolvimur. Tertul. *Apol. c.* 5.

Crudelitas vestra gloria est nostra Tert. *ad Scap. c.* 5.

The Martyrs were eminent in many graces.

1. In humility. They neither called themselves martyrs, nor did they give way to others so to entitle them, but if any in epistle or speech so named them, they did sharply reprove them, saying, That this appellation was due to Christ alone, which only is a faithfull witnes to the truth.

Euseb. *eccles. hist. l.* 5.

Ignatius in his Epistles saith, I salute you, who am *ultimus*, the last and least of all: and so in another Epistle, *Tanxillitas nostra.*

Lord (said *Hooper*) I am hell, but thou art heaven, I am a sink of sin, but thou art a gracious God, and a mercifull Redeemer.

In a praier a little before his death. *Foxes* vol. 3 p. 154.

2. In love to God and Christ.

Ignatius called Christ his love, *Amor meus crucifixus est*, said he, My love was crucified.

See the subscriptions of *Bradfords* letters.

None but Christ, none but Christ, said *John Lambert.*

They offered to some of them gifts and honors to take them off, to which one

one well answered, *Do but offer me somewhat that is better then my Lord Jesus Christ, and you shal see what I will say unto you.*

3. In love to the brethren, and one another. *Ejusmodi vel maximæ dilectionis operatio notam nobis inurit penes quosdam, vide inquiunt, ut invicem se diligant.* In the primitive times the cry of the Heathens was, See how they love one another, See how they are ready to die for one another. How did they express their affection to one another likewise by their gilt pence, nutmegs, and other tokens which they sent to one another, and by their hearty praiers?

Tertul. Apolog. c. 39.

4. In *patience, *Victi sunt Gentiles, & eorum Idololatria, non à repugnantibus, sed à morientibus Christianis.* Aust.

5. In liberality to the poor.*

6. In fidelity, *John Bradford* had often leave of his keeper, while he was in prison, to go see a friend, and he returned to his prison again rather before his time.

7. In zeal and fervency in *praier.

8. In mildenes* and forgiving their enemies.

* See M. Kerby, Io. Rogers, D. Farrar, *See in B. Hooper * See B. Latimer. *See Archbishop Cranmer.

CHAP.

Chap. II.

Some memorable Collections concerning the Martyrs, especially out of Foxes *three large volumes.*

Polycarpus.

Eusebius * saith he was wont to say when he fell into the company of hereticks: *Bone Deus in qua me tempora reservasti?* Good God what times hast thou kept me for?

* *Hist. Eccles.* l. 5. c. 19.

When *Marcion* the heretick casually met him and said, *Cognoscis nos?* Dost thou know us? *Polycarpus* answered, *Cognosco primogenitum diaboli*, I know the first born of the devil.

Being urged by the Proconsull to deny Christ, he answered: *I have served him 86.* * *years, and he hath not once hurt me, and shall I now deny him?*

* *Hilarion moriturus proximus dixisse fertur, egredere, quid times? egredere anima mea, quid dubitas? septuaginta prope annis servisti Christo, & mortem times?* Hier. *epist.* Eam. *lib.* 3. *& in ejus vita.*

When

When he ſhould have been tied to the ſtake, he required to ſtand untied, ſaying: *Let me alone* (I pray you) for *he that gave me ſtrength to come to the fire, will alſo give me patience to abide in the ſame without your tying.*

Euſe. *hiſt. Eccleſ. Permittite me ſic, inquit, Qui enim mihi dedit velle largietur & poſſe; atque ipſum tollerabilem faciet voluntati ignem ardentem. Smyrnenſis Eccleſiæ epiſtola, de S. Polycarpi Martyrio.*

Ignatius.

A Syria Romam uſque terra marique cum beſtiis de pugno, noctu ac interdiu alligatus de cem Leopardis (quæ eſt militaris cuſtodia) qui & beneficio affecti pejores fiunt,

Being led from *Syria* to *Rome*, there to be devoured, he wiſhed by the way as he went, that he were in the midſt of thoſe beaſts which were ready to rent him in pieces, and that their appetites might be whetted to diſpatch him quickly, fearing leaſt it ſhould happen to him as to ſome other Martyrs, that the beaſts out of a kinde of reverence and humanity, would not dare to approach unto him; being ready, he ſaid, rather to provoke them to fight, then that they ſhould ſuffer him ſo to eſcape.

It is reported of him, by ſome po-

piſh

piſh writers (*quam verè ipſi viderint*) that he was ſo frequent in roling the name of Jeſus in his mouth, that when he died, there was ingraved and written in his heart the character of that name in golden letters: This may be fabulous, but Chriſt was very dear unto him, he called him his love, *meus amor crucifixus eſt**, my love (ſaid he) is crucified.

utinam fruar beſtiis mihi paratis, quas opto veloces mihi inveniri, quas & blanditiis demulcebo, ut citius me devorent, non ut quoſdam metuentes non attigerunt, ſed & ſi ipſæ averſæ nolint, ego illas vi adigam. Ignatii epiſtola ad Romanos.

* Ignatii epiſtola ad Romanos.

When he heard the lions roaring, he ſaid; I am the Lords wheat * that muſt be ground with the teeth of wilde beaſts, that I may be found pure bread.

* *Frumentum ſum Dei, dentibus ferarum molor ut mundus panis Dei inveniar.* Ignat ep. ad Rom.

Ignis, crux, ferarum concurſus, (ſectiones, laniena) oſſium diſcerptiones, membrorum conciſiones, totius corporis contritiones & diaboli tormenta in me veniant, tantummodo ut Jeſum nanciſcar. Id. ibid.

Come (ſaith he) fire, gallows, wilde beaſts, breaking of bones, tearing

ing

ing of members, contrition of the whole body, and torments from the devil, so that I may gain Christ.

After all his sufferings he said, now I begin to be a Disciple.

John Hus.

Martin Luther in his preface to *Daniel*, cals him, *sanctissimum Martyrem*, a most holy Martyr, where he rehearseth also this prophesie of his: They shall now burn a Goose (for *Hus* in the Bohemian tongue signifies a Goose) but a Swan* shall come after me, which shall escape their burning.

*Luther in the *Bohemian* language signifieth a Swan.

The Bishops caused to be made a certain crown of paper almost a cubit deep, in the which were painted three devils of wonderfull uglyshape, and this title set over their heads, *Hæresiarcha**. The which when he saw, he said, My Lord Jesus Christ for my sake did wear a crown of thorns, why should not I then for his sake again, wear this light crown, be it never so ignominious? Truly I

*Foxes Acts and Mon. 1. vol p. 820.

* A Ring leader and Captain of an heresie.

I will doe it, and that willingly.

You knew how before my Prieſthood (which grieveth me now) I have delighted to play oftentimes at cheſſe, and have neglected my time, and have unhappily provoked both my ſelf and others to anger many times by that play. *Foxes v. vol. p 830. John Hus repents his playing at cheſſe.*

Hierome of *Prage.*

He being condemned by the councell of *Conſtance*, thus propheſied, *Et cito vos omnes, ut reſpondeatis mihi coram altiſſimo & juſtiſſimo judice poſt centum annos.* Here I cite you to anſwer unto me before the moſt high & juſt Judge within a hundred years. *Foxes v. vol. p 830*

He ſaid thus to the Executioner, make the fire in my ſight, for if I had feared it I had never come hither.

Henry Voes and *John Eſch.*

Henry Voes and *John Eſch* Friers, being burned at *Bruxels*, one of them ſeeing that fire was kindled at his feet, ſaid, *Me thinks ye doe ſtraw rooſes under my feet.* *Foxes Acts and Mon. vol. 2 p. 102. K. Hen.*

Peter

Peter Moice.

One of the Martyrs which ſuffered in *Germany*, being called before the Senate at *Dornick*, they began to examine him of certain articles of religion. To whom as he was about to anſwer boldly and expreſſely to every point, they interrupting him bad him ſay in two words, either yea or nay: Then ſaid he, If ye will not ſuffer me to anſwer for my ſelf in matters of ſuch importance, ſend me to my priſon again among my toads and frogs, which will not interrupt me while I talk with my Lord my God.

Foxes Act. and Mon. in 2. vol. *Henry* 8. *p.* 122.

Peter Serre.

One of the Martyrs which ſuffered in *France*, being put to the fire, ſtood ſo quiet, looking up to heaven all the time of his burning, as though he had felt nothing, bringing ſuch admiration to the people, that one of the Parliament ſaid, that way was not

Foxes Acts and Mon. 2. vol *p* 143. *Plures efficimur quotiesme-timur a vobis.* Ter.

not beſt to bring the Lutherans to the fire, for that would doe more hurt then good.

Bartholmew Heſſor.

A French Martyr at his death, praying and ſpeaking heavenly to the people, and taking his death patiently, many of the people wept, ſaying, why doth this man die which ſpeaketh of nothing but of God? *Foxes ibi p. 155.*

Pomponius Algerius.

An Italian Martyr, thus underwrites a comfortable letter of his to ſome of his Chriſtian friends, *Foxes Acts and Mon. 2. vol p. 183.*

From the delectable Orchyard of Leonine priſon.

Patrick Hamelton.

Certain faithfull men being preſent the ſame time when this Scottiſh Martyr was in the fire, they heard him to cite and appeal the black Frier called *Cambell* that accuſed him to *Foxes 2. vol. K. Henry the 8. p. 228.*

See the like propheticall ſpeech of *Philbert Hamlin* in *Foxes* 1. vol. *p* 151. And of a poor man in *Calice*, p 565. And of *Roger Holland*, 2. vol. *p.* 145.

to appear before the high God, a generall Judge of all men, to anſwer to the innocencie of his death and whether his accuſation were juſt or not, between that and a certain day of the next moneth, which he there named. By the ſame witneſſe it is teſtified, that the ſaid Frier died immediately before the day came without remorſe of conſcience, that he had perſecuted the innocent.

Thomas Bilney.

His firſt converſion was by reading the new Teſtament ſet out by *Eraſmus*, and particularly, 1 *Tim.* 1. 15. At the laſt (ſaith he) I heard ſpeak of Jeſus, even then when the new Teſtament was firſt ſet forth by *Eraſmus*, which when I underſtood to be eloquently done by him, being aſſured rather for the Latine then for the word of God (for at that time I knew not what it meant) I bought it even by the providence of God, as I doe now well underſtand and perceive: And at the firſt reading

ding (as I well remember) I chanced upon this ſentence of St *Paul* (O moſt ſweet and comfortable ſentence to my ſoul) in his firſt epiſtle to *Timoth.* chap. 1. verſ. 15. *It is a true ſaying and worthy of all men to be embraced, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am the chief.* This one ſentence through Gods inſtruction and inward working, which I did not then perceive, did ſo exhilerate my heart, being before wounded with the guilt of my ſins, and being almoſt in deſpair, that immediately I felt a marvellous comfort and quietneſſe, in ſo much that *my bruſed bones leapt for joy.* *Foxes* Acts and Mon in 2. vol K *He.* 8. *p.* 268. Pſal 50.

After this, the Scripture began to be more pleaſant unto me then the hony or the hony-comb.

Latimer cals him in his Sermons, *bleſſed Saint Bilney*, and ſhews how he was converted by him, and in what anguiſh of ſoul *Bilney* was in after his abjuration, and that he returned again and ſuffered for the Goſpel. *Foxes* Acts and Mon. 2. vol. K *He.* 8. *p.* 271, 272. And 3. vol. *p.* 450.

Being

Being in the prison he divers time proved the fire by putting his finge near to the candle: At the first touc of the candle, his flesh resisting, an he withdrawing his finger, did afte chide his flesh in these words, Q (*inquit*) *unius membri inustion ferre non potes, & quo pacto cras t tius corporis conflagrationem tolerabi* What (saith he) canst not tho bear the burning of one membe and how wilt thou endure to mo row the burning of thy whole body The night before his execution, di vers of his friends resorted unto hi in the Guild Hall where he was kep amongst which one of them findin him eating an Alebrew with a chee full heart and quiet minde, said, tha he was glad to see him at that time so shortly before his painfull an heavy departure, so heartily to re fresh himself: Whereunto he an swered, O said he, I follow the ex ample of the husbandmen of th countrey, who having a ruinou house to dwell in, yet bestow co as long as they may to hold it up

Soulter. Annal. Anno 153

Foxes 2. vol p. 277.

And

And so doe I now with this ruinous house of my body, and with Gods creatures, in thanks to him, refresh the same as ye see. Then sitting with his said friends in godly talk to their edification, some put him in minde, that though the fire which he should suffer the next day, should be of great heat unto his body, yet the comfort of Gods Spirit should cool it to his everlasting refreshing. At this word the said *Thomas Bilney* putting his hand toward the flame of the candle burning before them (as also he did divers times besides) and feeling the heat thereof, O (said he) I feel by experience, and have known it long by Philosophy, that fire by Gods Ordinance is naturally hot, but yet I am perswaded by Gods holy Word, and by the experience of some spoken of in the same, that in the flame they felt no heat, and in the fire they felt no consumption: and I constantly beleeve, howsoever that the stubble of this my body shall be wasted by it, yet my soul and spirit shall be purged thereby, a pain for

Fox *ubi supra.*

for the time whereon followeth j
unſpeakable. And then moſt co
fortably entreated of *Iſa.*43.1,2.
well in reſpect of himſelf, as app
ing it to the particular uſe of
friends there preſent, of whom ſo
took ſuch ſweet fruit therein, t
they cauſed the words to be f
written on tables, and ſome in th
books. The comfort whereof (
divers of them) was never tak
from them to their dying day.

James Bainham.

As he was at the ſtake in the mid
of the flaming fire which had h
Foxes 2. conſumed his arms and legs, he ſpak
vol. K. *He.* theſe words: *O ye Papiſts, behold*
8. *p.* 301. *look for miracles, and here now y*
may ſee a miracle, for in this fire I f
no more pain, then if I were in a bed
down: but it is to me as a bed of roſe

William Tyndall.

Foxes Acts and For his notable pains and travel h
Mon. 2. may well be called the Apoſtle o
vol. *p.* 361. *England* in this our later age.

H

He tranſlated the new Teſtament, and five books of *Moſes*; for his faithfulneſſe therein, obſerve his own words, I call God to record againſt the day we ſhall appear before our Lord Jeſus, to give our reckoning of our doings, that I never altered one ſyllable of Gods words againſt my conſcience, nor would doe this day, if all that is in earth, whether it be honour, pleaſure or riches, might be given me.

Foxes Acts and Mon. vol. 2 p. 367.

There was at *Antwerp* on a time amongſt a company of Merchants, as they were at Supper, a certain jugler which through his diabolicall inchantment of art magicall, would fetch all kinde of viands and wine from any place they would, and ſet it upon the table preſently before them, with many other ſuch like things. The fame of this jugler being much talked of, it chanced that Maſter *Tindall* heard of it, he deſired certain of the merchants that he might alſo be preſent at Supper to ſee him play his parts. The Supper was appointed, and the Merchants

Fox ib. Tindall ſaid I will go and ſee this, but I wil ſet my faith to beleeve the contrary.

The power of Gods Saints against the devil.

with *Tindall* were there presen Then the jugler being required play his feats, and to shew his cu ning, after his wonted boldnesse began to utter all that he could d but all was in vain. At the last w his labour, sweating and toilin when he saw that nothing would forward, but that all his enchan ments were void, he was compell openly to confesse, that there w some man present at supper, whi disturbed and letted all his doings.

He said, I cannot do it, for there sits the man (pointing to *Tindal*) who holds my hands.

* He was burned at *Filford* in *Flanders*.

* *Fox* ib.

He cried at the stake with a fe vent zeal and a loud voice, * *L open the King * of Englands eies.*

John Lambert.

After that his legs were consum and burned to the stumps, he lifti up such hands as he had, and his fi gers ends flaming with fire, cri unto the people in these words, *N but Christ, none but Christ.*

Foxes Acts and Mon. 2. vol. p. 427.

Anthony Person.

He being come to the place of ecutio

ecution, with a cheerfull countenance embraced the poſt in his arms, and kiſſing it, ſaid, *Now welcome mine own ſweet Wife; for this day ſhall thou and I be married together in the love and peace of God.*

Foxes Acts and Mon. 2d. vol p. 554.

Henry Filmer.

He ſaid to *Perſon* and *Teſtwood*, two other Martyrs which died with him, *Be merry my brethren and lift up your hands unto God, for after this ſharp breakefaſt, I truſt we ſhall have a good dinner in the kingdome of Chriſt our Lord and Redeemer.* At the which words *Teſtwood* lifting up his hands and eies to heaven, deſired the Lord above to receive his ſpirit. And *Anthony Perſon* pulling the ſtraw unto him, laid a good deal thereof upon the top of his head, ſaying, *This is Gods hat; now I am dreſſed like a true ſouldier of Chriſt, by whoſe merits only I truſt this day to enter into his joy.* Many which ſaw their patient ſuffering, confeſſed that they could have found in their hearts (at

Foxes 2d. vol. p. 555. The like words ſpake the L. *Cromwell* to the L. *Hungerford*, they both going to their death.

the preſent) to have died with them.

Adam Damplip.

He underſtanding from the Keeper that he ſhould ſoon ſuffer, was ye merry and did eat his meat as we as ever he did in all his life, in ſ much that ſome at the bord ſaid un to him, that they marvelled how h could eat his meat ſo well, knowin he was ſo near his death. *Ah maſter* quoth he, *doe you think that I ha been Gods priſoner ſo long in the Ma ſhalſey, and have not yet learned to d Yes, yes, and I doubt not but God wi ſtrengthen me therein.*

Foxes Acts and Mon. vol. ad. p 564.

Kerby.

Maſter *Wingfield* ſaid to *Kerby* priſon, Remember the fire is ho take no more upon thee then th canſt perform, the terrour is gre the pain will be extream, and life ſweet: Better it were betime to ſti to mercy, while there is hope of li

Foxes Acts and Mon. vol. ad p. 586.

then rashly to begin and then to shrink. To whom *Kerby* replied, *Ah*, Master *Wingfield*, *be at my burning and you shall say, there standeth a Christian souldier in the fire: for I know that fire and water, sword and all other things are in the hands of God, and he will suffer no more to be laid upon us then he will give us strength to bear.*

Anne Askew.

Pray, pray *, pray.

To her confession in Newgate she thus subscribes.

Written by me Anne Askew, *that neither Wisheth death, nor feareth his might, and as merry as* * *one that is bound towards heaven.*

Wrisley Lord Chancellour sent her letters (being at the stake) offering to her the Kings pardon if she would recant, who refusing once to look upon them, made this answer again, *that she came not thither to deny her Lord and Master.*

* She said so twice. *Foxes* Acts and Mon. vol. 2d. p. 576, 578. *Sanders* saith the same twvice. *George Marsh* saith, pray, pray, pray. never more need. *Foxes* Acts and Mon. vol. 3d. p. 235.

* *Foxes* Acts and Mon. vol. 2d. p. 576. *Foxes* Acts and Mon. vol. 2d. p. 580.

Sir *George Blague.*

Foxes Acts and Mon. 2d. vol p. 586, 587.

He being one of the Kings priv Chamber, was condemned and ap pointed to be burned, but being par doned by the King, and coming afte into his presence; Ah my *Pig* (saith the King to him, for so he was wont to call him) *Yea*, said he, *if you Majestie had not been better to m then your Bishops were, your Pig ha been rosted ere this time.*

Mr *John Rogers.*

Foxes Acts and Mon. vol. 3d p. 130.

That morning he should be burn ed he was found asleep, and could scarce with much jogging be awa ked: At length being raised and waked, and bid to make haste, ther said he, if it be so I need not to tie my points.

Foxes Acts and Mon. vol. 3d. p. 130.

The sunday before he suffered, he drank to Mr *Hooper*, being then un derneath him, and bad them com mend him unto him, and tell him there was never little fellow would bette

better ſtick to a man, then he would ſtick to him, preſuppoſing they ſhould both be burned together, although it happened otherwiſe, for Mr *Rogers* was burnt alone.

He was the Protomartyr of all the bleſſed company that ſuffered in Queen *Maries* time, that gave the firſt adventure upon the fire. His wife and children being eleven in number, ten able to go, and one ſucking on her breaſt, met him by the way as he went toward Smithfield; this ſorrowfull ſight of his own fleſh and bloud could nothing move him, but that he conſtantly and chearfully took his death with wonderfull patience in the defence of Chriſts Goſpel.

He was a bold Iſraelite that firſt ſet his foot into the red ſea ſaies D. *Hall. Foxes* Acts and Mon. 3d. vol *p.* 138.

Laurence Sanders.

He ſeeming to be ſomewhat troubled at his lodging, one which was there about him asked him how he did: *In very deed* (ſaith he) *I am in priſon till I be in priſon:* Meaning, that his minde was unquiet untill he

Foxes Acts and Mon.

had preached, and that then he ſhould have quietneſſe of minde, though he were put in priſon. He that did lie with him in priſon in the ſame bed, reported that he heard him ſay, that even in the time of his examination he was wonderfully comforted, in ſo much as not only in ſpirit but alſo in body, he received a certain taſte of that holy communion of Saints, whilſt a moſt pleaſant refreſhing did iſſue from every part and member of the body, unto the ſeat and place of the heart, and from thence did ebb to and fro unto all the parts again.

At *Coventry* (where he was burned) a poor Shoemaker which was wont to ſerve him of ſhoes, came to him and ſaid; O my good maſter, God ſtrengthen and comfort you: Gran mercy good Shoemaker, quoth Maſter *Sanders*, and I pray thee to pray for me, for I am the unmeeteſt man for this high office, that ever was appointed to it; but my gracious God and dear Father is able to make me ſtrong enough.

Foxes Acts and Mon. vol. 3d *p.* 140.

When

When he came to the fire he fell to the ground and praied, then he roſe up again and took the ſtake to which he ſhould be chained, in his arms, and kiſſed it, ſaying: *Welcome the croſſe of Chriſt, welcome everlaſting life:* and being faſtened to the ſtake, and fire put to him, full ſweetly he ſlept in the Lord. *Id ib.*

In the beginning of Q. *Maries* time, there being a communication between *Laurence Sanders* and D. *Pendleton*, the Doctor took upon him to comfort Mr *Sanders* all that he might, admoniſhing him not to ſtart aſide, having put his hand to Gods plough; I will ſee ſaid he (being a fat man) the utmoſt drop of this greaſe of mine molten away, and the laſt gobbet of this fleſh conſumed to aſhes, before I will forſake God and his truth. *Sanders* on the other ſide ſeemed ſo fearfull and feeble-ſpirited, that he ſeemed rather to fall quite from Gods word which he had taught, then to ſtick to his profeſſion and abide by his tacle, but after *Sanders* ſuffered moſt willing- *Foxes Acts and Mon. vol. 3. p. 140, 141.*

ly, and *Pendleton* played the Apostata.

Mr *John Hooper.*

Being at *Zarick* with *Bullinger*, at his parting with him he promised to write unto him how it went with him. But the last news of all I shall not be able to write: for there, said he (taking M. *Bullinger* by the hand) where I shall take most pains, there shall you hear of me to be burned to ashes, and that shall be the last news, which I shall not be able to write unto you, but you shall hear of me.

B. *Hooper* propheseieth of himself. *Foxes* Act, and Mon. vol. 3d. p. 145.

When Mr *Hooper* being made Bishop of *Worcester* and *Glocester* should have his Arms given him by the Herald, as the manner is for every Bishop to have his Arms assigned unto him (whether by the Bishops or Heralds appointment is uncertain) the Arms to him allotted was a Lamb in a fiery bush, and the sunbeams from heaven descended down upon the Lamb, rightly denoting as it seemed, the order of his suffering, which afterward followed.

Fox ibid. p. 146.

His

His life was so pure and good, that no kinde of slander (although divers went about to reprove it) could fasten any fault upon it. I know not one of all those vertues and qualities required of St *Paul* in a good Bishop, lacking in this good Bishop. Epistle to *Timoty.*

Bishop *Ridley* and he differed about the ceremonies, yet both being in prison for the truths sake they were reconciled. *Foxes* Acts and Mon. vol. 3d *p* 147.

Every day his manner was to have to dinner a certain number of poor folk of *Worcester* by course, who were served by four at a messe, with whole and wholesome meats: and when they were served (being afore examined by him or his Deputies of the Lords prayer, the Articles of their faith, and ten Commandments) then he himself sate down to dinner and not before. While he was Bishop of *Gloucester* and *Worcester* in K. *Edw.* time. *Foxes* Acts and Mon. vol. 3d. *p.* 148.

Sir *Anthony Kingston* his friend coming to him a little before his death, used these words, *Life is sweet and death bitter*, to whom he replied, that *the death to come was more bitter*, and *the life to come more sweet.* *Foxes* Acts and Mon. 3d. vol *p.* 153.

A blinde boy being brought unto him, who had not long afore suffered imprisonment at *Glocester* for confessing of the truth, Master *Hooper* after he had examined him of his faith and the cause of his imprisonment, beheld him stedfastly, and (the water appearing in his eies) said unto him: Ah poor boy, God hath taken from thee thy outward sight, for what consideration he best knoweth; but he hath given thee another sight much more precious, for he hath indued thy soul with the eye of knowledge and faith: God give thee grace continually to pray unto him, that thou lose not that sight, for then shouldst thou be blinde both in body and soul.

Id. ib.

Being at the stake, and having entred into his prayer, a box was brought and laid before him upon a stool with his pardon (or at least fained so to be) from the Queen if he would turn: At the sight whereof he cried, *If you love my soul away with it, if you love my soul away with it.* The box being taken the Lord

Foxes Acts and Mon vol 3d. p. 154.

Shandoy

Shandoys ſaid, Seeing there is no remedy diſpatch him quickly. Maſter *Hooper* ſaid, good my Lord, I truſt you will give me leave to make an end of my praiers.

Doctor *Taylor.*

He told the Sheriffe and others (who laboured to turn him to the Popiſh religion) that he had been deceived himſelf, and was like to deceive a great many of *Hadley* of their expectation. I am (ſaid he) as you ſee, a man that hath a very great carkaſſe, which I thought ſhould have been buried in *Hadley* Church-yard, if I had died in my bed as I well hoped I ſhould have done; but herein I ſee I was deceived: and there are a great number of worms in *Hadley* Church-yard which ſhould have had jolly feeding upon this carrion, which they have looked for many a day: but now I know we be deceived, both I and they; for this carkaſſe muſt be burned to aſhes, and ſo ſhall they looſe their bait and feeding

Foxes Acts and Mon. vol. 3. *p.* 176.

feeding that they look to have had of it.

Having light off his horſe in his journey to *Hadley* a little afore he ſuffered, he leapt and fet a frisk or twain, as men commonly doe in dancing: Mr Doctor quoth the Sheriffe, how doe you now, he anſwered; well, God be praiſed good Mr Sheriffe, never better, for now I know I am almoſt at home, I lack not paſt two ſtiles to go over, and I am even at my fathers houſe.

Id. Ibid, 177. Another Martyr ſaid, hold out faith and patience your vvork is almoſt at an end.

The ſame morning in which he was called up by the Sheriffe to go to his burning (about three of the clock in the morning) being ſuddainly awaked out of his ſound ſleep, he ſate up in his bed, and putting on his ſhirt, had theſe words, ſpeaking ſomewhat thick after his accuſtomed manner: *Ah horſon theeves, ah horſon theeves, rob God of his honour, rob God of his honour.*

Foxes Acts and Mon. vol. 3d p. 179.

Afterward being riſen and tying his points, he caſt his arms about a balke which was in the chamber between Mr *Bradfords* bed and his:

Id. ib.

and

and there hanging by the hands, ſaid to Maſter *Bradford:* O Maſter *Bradford,* quoth he, what a notable ſwing ſhould I give if I were hanged?

William Hunter.

His mother ſaid to him a little before his ſuffering, that ſhe was glad that ever ſhe was ſo happy to bear ſuch a childe which could finde in his heart to loſe his life for Chriſts name ſake. Then *William* ſaid to his mother, for my little pain which I ſhall ſuffer, Chriſt hath promiſed me mother (ſaid he) a crown of joy, may you not be glad of that mother? with that his mother kneeled down on her knees, ſaying; I pray God ſtrengthen thee my ſon to the end, yea I think thee as well beſtowed as any childe that ever I bare. *Foxes Acts and Mon. vol. 3d. p. 193.*

Being at the ſtake, he ſaid, Son of God ſhine upon me, and immediately the ſun in the firmament ſhone out of a dark cloud ſo full in his face, that he was conſtrained to look another way, whereat the people muſed *Fox* ibid. 193, 194.

becauſe

becauſe it was ſo dark a little time before.

John Lawrence.

Foxes Acts and Mon. vol. 3d. p. 200.

He being not able to go (becauſe his legs were ſo worn with heavy irons in priſon, and his body weakned with evil keeping) was born to the fire in a chair, and he ſitting in the fire, the young children came about the fire and cried as well as young children could ſpeak, ſaying, Lord ſtrengthen thy ſervant and keep thy promiſe, Lord ſtrengthen thy ſervant and keep thy promiſe.

Dr *Farrar* Biſhop of St *Davids.*

Foxes Acts and Mon. vol. 3d.

One *Richard Jones* a Knights ſon coming to M. *Farrar* a little before his death, ſeemed to lament the painfulneſſe of the death he had to ſuffer, unto whom the Biſhop anſwered again to this effect, ſaying, that if he ſaw him once to ſtir in the pains of his burning, he ſhould then give no credit to his doctrine. And as he ſaid, ſo he right well performed

ed the ſame; for ſo patiently he ſtood, that he never moved, but even as he ſtood, holding up his ſtumps, ſo ſtill he continued, till one *Richard Gravell* with a ſtaff daſhed him upon the head, and ſo ſtruck him down.

Rawlins White.

The Biſhop of *Landaffe* asking him whether he would revoke his opinions or no. Surely (ſaid *Rawlins*) my Lord, *Rawlins you left me, and Rawlins you finde me, and by Gods grace Rawlins I will continue.* *Foxes* Acts and Mon. vol. 3d. 219.

The night before he was to ſuffer, he ſent to his wife, and willed her by the meſſenger that in any wiſe ſhe ſhould make ready and ſend unto him his wedding garment, meaning a ſhirt, which afterward he was burned in.

As he went to the place of execution, in his way his poor wife and children ſtood weeping, and making great lamentation: the ſudden ſight of whom ſo pierced his heart, that the very tears trickled down his face, but *Fox* ib. p. 220. See before in *Rogers*.

but he ſoon after, as though he had miſliked this infirmity of his fleſh, began to be as it were altogether angry with himſelf, in ſo much, that in his ſtriking his breaſt with his hand, he uſed theſe words; Ah fleſh, ſtaieſt thou me ſo? wouldſt thou fain prevail? well, I tell thee doe what thou canſt, thou ſhalt not by Gods grace have victory.

Thomas Haukes.

Darbiſhire Biſhop *Bonners* kinſman ſaid unto him, that he was too curious, for he would have nothing but his little pretty Gods book. And is it not ſufficient for my ſalvation? ſaid *Haukes:* Yes (ſaid he) *it is ſufficient for our ſalvation, but not for our inſtruction: God ſend me the ſalvation* (ſaid *Haukes*) *and yon the inſtruction.*

Foxes Acts and Mon. vol. 3d p. 257.

Some of *Haukes* his friends privily deſired him, that in the midſt of the flame he would ſhew them ſome token if he could, whether the pain of ſuffering were ſo great, that a man

man might not therein keep his minde quiet and patient. Which thing he promiſed them to do, and ſo ſecretly between them it was agreed, that if the rage of the pain were tolerable and might be ſuffered, then he ſhould lift up his hands above his head toward heaven, before he gave up the ghoſt. Having continued long in the flame, and his ſpeech being taken away by the violence of the flame, and his fingers conſumed with the fire, ſo that now all men thought certainly he had been gon, ſuddenly and contrary to expectation the bleſſed ſervant of God, being mindfull of his promiſe afore made, reached up his hands burning on a light fire (which was marvellous to behold) over his head to the living God, and with great rejoicing, as ſeemed, ſtrook or clapped them three times together: At the ſight whereof there followed ſuch applauſe and out-cry of the people, and eſpecially of them which underſtood the matter, that the like had not commonly been heard.

Foxes Acts and Mon. vol. 3d *p.* 265, 266.

John

John Bradford.

He did not eat above one meal a day; which was but very little when he took it: and his continuall ſtudy was upon his knees. In the midſt of dinner he uſed often to muſe with himſelf, having his hat over his eies, from whence came commonly plenty of tears dropping on his trencher. He was very gentle to man and childe, and in ſo good credit with his keeper, that at his deſire in an evening (being priſoner in the Kings bench in *Southwark*) he had licence upon his promiſe to return again that night, to go into *London* without any keeper to viſit one that was ſick lying by the Still-yard: Neither did he fail his promiſe, but returned unto his priſon again, rather preventing his hour then breaking his fidelity. He ſlept not commonly above four hours in the night; and in his bed till ſleep came, his book went not out of his hand. He counted that hour not well ſpent wherein he

Foxes Acts and Mon. vol. 3d. p. 181.

he did not ſome good, either with his pen, ſtudy, or in exhorting of others.

Whoſoever (ſaith he) hath not learned the leſſon of the croſſe, hath not learned his A, B, C, in Chriſtianity. *Qui non eſt Crucianus non eſt Chriſtianus.* Luth.

He was not content till he found God coming into his ſpirit with ſeverall diſpenſations, according to the ſeverall parts of his prayer.

The keepers wife came up ſuddenly to him (he being in the keepers chamber) as one half amazed, and ſeeming much troubled, being almoſt windeleſſe, ſaid, O M. *Bradford*, I come to bring you heavy news, what is that, ſaid he? marry quoth ſhe to morrow you muſt be burned, and your chain is now a buying, and ſoon you muſt go to Newgate; with that M. *Bradford* put off his cap, and lifting up his eies to heaven, ſaid, I thank God for it; I have looked for the ſame time, and therefore it cometh not now to me ſuddenly, but as a thing waited for every day and hour, the Lord make me worthy thereof. *Foxes* Acts and Mon. vol: 3. *p.* 282.

Craſwell

Creſwell offering to make ſute for M. *Bradford:* He thus anſwered, If the Queen will give me life I will thank her, if ſhe will baniſh me I will thank her, if ſhe will burn me I will thank her, if ſhe will condemn me to perpetuall impriſonment, I will thank her.

Some of the ſubſcriptions of his letters were obſervable,

Foxes Acts and Mon. vol. 3d *p.* 356, 357.

The moſt miſerable, heardhearted, unthankfull ſinner, John Bradford.

A very painted hypocrite, John Bradford.

Chriſtopher Waid.

As ſoon as he was faſtened to the ſtake, he ſpake (his hands and eies being lifted up to heaven) with a cheerfull and loud voice, the laſt verſe of the 86. *Pſalm. Shew me a token for good, that they which hate me may ſee it and be aſhamed, becauſe thou Lord haſt holpen me and comforted me.*

Foxes Acts and Mon. vol. 3d. *p.* 382.

Fire being put unto him, he cried unto God often, Lord Jeſus receive

my ſoul, without any ſign of impatiency in the fire, till at length after the fire was once throughly kindled, he was heard by no man to ſpeak, ſtill holding his hands up over his head together towards heaven, even when he was dead and altogether roſted, as though they had been ſtaid up with a prop ſtanding under them.

See a ſtrange token alſo upon *Robert Smith* in the fire, *Fox* ib. 410.

Robert Samuell a Miniſter.

He would often in priſon have drank his own water, but his body was ſo dried up with his long emptineſſe, that he was not able to make one drop of water: After he had been pined with hunger two or three daies together, he then fell into a ſleep, as it were one half in a ſlumber, at which time one clad all in white ſeemed to ſtand before him which miniſtred comfort unto him by theſe words, *Samuel, Samuel, be of good cheer, and take a good heart unto thee, for after this day ſhalt thou never be either hungry or thirſty.* Which thing came even to paſſe accordingly,

Foxes Acts and Mon. vol. 3. *p.* 414.

accordingly, for ſpeedily after he wa
burned, and from that time till h
ſhould ſuffer, he felt neither hunge
nor thirſt.

Robert Glover.

After he was condemned by the B
ſhop, and was near his death, tw
or three daies before his heart bein
lumpiſh and deſtitute of all ſpiritual
conſolation, he felt in himſelf n
aptneſſe nor willingneſſe, but rathe
a dulneſſe of ſpirit, full of much di
comfort to bear the bitter croſſe o
martyrdome ready to be laid upo
him. Whereupon fearing in him
ſelf leaſt the Lord had utterly with
drawn his wonted favour from him
he made his moan to *Auſten Benb*
a Miniſter, and his familiar frien
ſignifying how earneſtly he had pra
ed day and night unto the Lord, an
yet could receive no motion, no
ſenſe of any comfort from him: un
to whom the ſaid *Auſten* anſweri
again, deſired him patiently to wa
the Lords pleaſure, and howſoeve
hi

his preſent feeling was, yet ſeeing his cauſe was juſt and true, he exhorted him conſtantly to ſtick to the ſame, and to play the man, nothing miſdoubting but the Lord in his good time would viſit him, and ſatisfie his deſire with plenty of conſolation, whereof (he ſaid) he was right certain, and therefore deſired him whenſoever any ſuch feeling of Gods heavenly mercies ſhould begin to touch his heart, that then he ſhould ſhew ſome ſignification thereof, whereby he might witneſſe with him the ſame, and ſo departed from him. The next day when the time came of his martyrdome, as he was going to the place, and was now come to the ſight of the ſtake, although all night before praying for ſtrength and courage he could feel none, ſuddenly he was ſo mightily repleniſhed with Gods holy comfort, and heavenly joyes, that he cried out clapping his hands to *Auſten*, and ſaying in theſe words, *Auſten, he is come, he is come*, and that with ſuch joy and alacrity, as one ſeeming rather to be riſen

Foxes Acts and Mon. vol. 3d. p. 427.

from ſome deadly danger to liberty of life, then as one paſſing out of the world by any pains of death. Such was the change of the marvellous working of the Lords hand upon that good man.

Biſhop *Ridley*.

He offering to preach before the Lady *Mary* (being made Queen) was refuſed. He was after brought by Sir *Thomas Wharton* to a room, and deſired to drink. After he had drunk, he pauſed a little while looking very ſadly, and ſuddenly brake out into theſe words; *Surely I have done amiſſe*, Why ſo? quoth Sr *Thomas Wharton*. *For I have drunk* (ſaid he) *in that place where Gods Word offered hath been refuſed. Whereas if I had remembred my duty, I ought to have departed immediately, and to have ſhaken off the duſt of my ſhoes for a teſtimony againſt this houſe.* Theſe words were ſpoken by him with ſuch a vehemency, that ſome of the hearers afterward confeſſed, that it made their

Foxes Acts and Mon. 2d. vol. *p.* 788.

their hair ſtand upright on their heads.

The night before he ſuffered, his beard was waſhed and his legs, and as he ſate at ſupper the ſame night at M. *Iriſhes* (who was his keeper) he bad the hoſteſſe and the reſt of the bord to his marriage; for, ſaith he, to morrow I muſt be married, and ſo ſhewed himſelf to be as merry as ever he was at any time before. M. *Ridley* looking (as he was going to the ſtake) eſpied Maſter *Latimer* coming after, unto whom he ſaid, O be ye there, Yea, ſaid M. *Latimer*, have after as faſt as I can follow: After they came both to the ſtake, D. *Ridley* with a wondrous chearfull look ran to M. *Latimer*, imbraced and kiſſed him, and as they that ſtood near reported, comforted him, ſaying: *Be of good heart, brother, for God will either aſſwage the fury of the flame, or elſe ſtrengthen us to abide it.*

Foxes Acts and Mon. vol. 3d. *p.* 502.

Id. Ibid.

Fox *ubi ſupra.*

D. *Smith* preached at the burning of Biſhop *Ridley* and M. *Latimer* on the firſt of the *Corinth.* 13. 3. wherein

he railed againſt the Martyrs (and theſe two eſpecially) crying ſtill to the people to beware of them, for they were heretikes, and died out of the Church. Dr *Ridley* (after the Sermon was ended) deſired liberty to ſpeak, but could not obtain it, unleſſe he would revoke his erroneous opinions and recant. To which he anſwered, ſo long as the breath is in my body, I will never deny my Lord Chriſt, and his known truth: Gods will be done in me, and ſaid with a loud voice, *Well, then I commit our cauſe to Almighty God, which ſhall indifferently judge all.*

Foxes Acts and Mon. vol. 3d. p 502, 503.

M. *Hugh Latimer.*

In King *Edwards* time he did ſo evidently fore-ſhew and prophecy of all thoſe kindes of plagues which afterwards enſued, that if *England* ever had a Prophet, he might ſeem to be one. And as touching himſelf he ever affirmed, that the preaching of the Goſpel would coſt him his life.

Foxes Acts and Mon. vol. 3d. p. 462.

When

When the Lieutenants man upon a time came to him in prison, the aged * Father kept without a fire in the frosty winter, and well nigh starved for cold, merrily bad the man tell his master, that if he did not look the better to him perchance he would deceive him.

Fox ib.

* He was called father *Latimer viz.* Not burn, but starve for cold.

He praied fervently, and oftentimes so long continued kneeling, that he was not able to rise without help. The three principal matters he praied for, were

Foxes Acts and Mon. vol. 3d. p. 463.

First, That as God had appointed him to be a Preacher of his Word, so also he would give him grace to stand to his doctrine untill his death, that he might give his heart-bloud for the same.

Secondly, That God of his mercy would restore his Gospel to *England once again*, and these words, *Once again, once again*, he did so inculcate, as though he had seen God before him, and spoken to him face to face.

The Lord did most graciously grant all these requests.

His third request was for the preservation of Queen *Elizabeth*, whom

in his praier he was wont to name, and even with his tears desired God to make her a comfort to this comfortlesse Realm of *England*.

Latimers new years gift sent to K. *Hen.* the 8.

Upon new-years day every Bishop was used to present the King with some handsome new-years gift, so they did some with gold, some with silver, some with a purse full of money, and some one thing, and some another: but M. *Latimer* being Bishop of *Worcester* then, among the rest presented a new Testament for his new-years gift with a napkin having this posie about it, *Fornicatores & adulteros* * *judicabit Dominus*, Fornicatours and adulterers God will judge.

Foxes Act. and Mon. vol. 3d. p. 486. * Heb. 13. 4

They both suffered together in *Oxford* against *Baily* College *Martialis* Epig.

To some that asked him why one that preacht his Sermon did not preach as he did, he answered, he had his fiddle and stick, but wanted his rozen.

Quem recitas meus est O Fidentine, libellus:
Sed malè dum recitas, incipit esse tuus.

He spake to M. *Ridley* at the stake with

with him in this manner; *Be of good comfort M.* Ridley, *and play the man, we ſhall this day light ſuch a candle by Gods grace in* England, *as I truſt ſhall never be put out.* *Foxes* Acts and Mon. vol. 3d p. 503.

M. *John Philpot.*

Biſhop *Bonner* ſaid thus to him, What ſay you to the omnipotency of God? Is not he able to perform that which he ſpoke? *This is my body,* I tell thee that God by his omnipotency may make himſelf to be this carpet if he will. To whom *Philpot* anſwered, God is able to do whatſoever he willeth, but he willeth nothing which is not agreeable to his Word: *Non poteſt Deus facere quæ ſunt naturæ ſuæ contraria.* It is contrary to the nature of God to be a carpet, for a Creator to be the creature. A meſſenger from the Sheriffs coming to M. *Philpot*, and bidding him make ready, for the next day he ſhould ſuffer and be burned at a ſtake with fire. Maſter *Philpot* anſwered and ſaid, I am ready; God grant me ſtrength, *Foxes* Acts and Mon. 3d. vol p. 555. *Foxes* Acts and Mon. vol. 3d p. 593.

and a joyfull resurrection. And so he went into his chamber, and poured out his spirit unto the Lord God, giving him most hearty thanks, that he of his mercy had made him worthy to suffer for his truth.

As he went with the Sheriffs to the place of execution, entring into *Smithfield* the way was foul, and two Officers took him up to bear him to the stake. Then said he merrily, *What? Will ye make me a Pope? I am content to goe my journies end on foot.* But first coming into *Smithfield* he kneeled down there, saying these words; *I will pay my vows in thee, O Smithfield.* And when he was come to the place of suffering, he kissed the stake, and said, *Shall I disdain to suffer at this stake, seeing my Redeemer did not refuse to suffer a most vile death upon the crosse for me?*

Fox ibid.

Thomas Cranmer Archbishop of *Canterbury.*

He was so milde to his enemies that if any of them (who had wron-

ged

ged him) would seem never so slenderly to relent or excuse himself, he would both forget the offence committed, and also evermore afterward friendly entertain him, insomuch that it came into a common proverb, *Doe unto my Lord of Canterbury a displeasure, a shrewd turn, and then you may be sure to have him your friend while he liveth.*

His life is written in latin (out of *Fox*) by *Melchior Adam.* *Foxes* Acts and Mon. 3 vol. p. 633.

He was a means to bring some learned men from beyond sea into *England*, as *Bucer*, *Paulus Fagius*, *Peter Martyr*, *Tremellius* *, being very hospitable to learned and pious men. And there are in *Calvins* Epistles letters between *Calvin* and him.

* *Homo φιλόξενος, nec minus φιλόλογος* (Thomas Cranmerus *Cantuariensis Archiepiscopus*) *me non solum excepit, sed etiam in aula sua aliquandiu detinuit. Sed quid aulam invidioso verbo nomino? Schola certè fuit, vel palæstra pietatis & literarum.* Tremel. *epist. in Hos. enarrat.*

When the fire began to burn near him, he stretching out his arm put his right hand to the flame, which he held so stedfast and immoveable (saving that once with the same hand he *Foxes* Acts and Mon. 3d. book, p. 671.

wiped his face) that all men might see his hand burned before his body was touched. His eyes were lifted up into heaven, and oftentimes he repeated his unworthy * right hand, so long as his voice would suffer him; and using often the words of *Stephen*, *Lord Jesus receive my spirit*; in the greatnesse of the flame he gave up the ghost.

* Because by his right hand he had formerly subscribed his recantation.

William Tyms.

He being brought and examined before Bishop *Boner* and the Bishop of *Bath*, The Bishops began to pity *Tyms* case, and to flatter him, saying; *Ah good fellow thou art bold, and thou hast a good fresh spirit, we wish thou hadst learning to thy spirit.* I thank you (my Lord) said *Tyms*, *and both you be learned, and I would you had a good spirit to your learning.*

Foxes Acts and Mon. vol. 3d. p. 682.

Hugh

Hugh Laverock an old lame man, *John Apprice* a blinde man, Martyrs, burn'd at *Stratford* the *Bow.*

At their death *Hugh Laverock* after he was chained, casting away his crutch, and comforting *John Apprice* his fellow martyr, said unto him; *Be of good comfort my brother, for my Lord of London is our good Physitian. He will heal us both shortly; thee of thy blindenes, and me of my lamenesse.*

Foxes Acts and Mon. vol. 3d *p.*701.

Bradbridges wife.

When she was condemned of the Bishop to be burned, she had two children named *Patience* and *Charity.* Who then said to the Bishop, That if he would needs burn her, yet she trusted that he would take and keep *Patience* and *Charity*, meaning her two children. Nay, quoth the Bishop, by the faith of my body I will meddle with neither of them both.

Foxes Acts and Mon. vol. 3d. *p.*2,7.

Elizabeth

Elizabeth Folks.

Foxes Acts and Mon. vol. 3d. 832. Id. ibid. 833. There is no use of faith and hope in heaven, love & joy remain. See 1 Cor. 8. 13.

She being a young maiden and examined, whether she believed the presence of Christs body to be in the Sacrament substantially and really or no, answered, that she believed it *was a substantiall lie, and a reall lie.*

When she was at the stake, she said, Farewell all the world, Farewell faith, Farewell hope, and so taking the stake in her hand, said, Welcome love.

William Sparrow.

Foxes Acts and Mon. vol. 3d p. 557.

He said thus to Bishop *Boner*, that which you call truth I do believe to be heresie, and that which you call heresie is good and godly, and if every hair of my head were a man (said he) I would burn them all rather then go from the truth, *&c.*

John Rough.

Master *Rough* being at the burning of *Austen* in *Smithfield*, and return-

ing

ing homeward again, met with one M. *Farrar*, a merchant of *Hallifax* who asked him where he had been. Unto whom he anſwered, I have been where I would not for one of mine eyes, but I had been. Where have you been, ſaid M. *Farrar? Forſooth* (ſaith he) *to learn the way.* And ſo he told him he had been at the burning of *Auſtoo*, where ſhortly after he was burned himſelf.

Foxes Acts and Mon. 3d. vol. p. 862.

Roger Holland.

He ſaid thus to Biſhop *Boner*. This I dare be bold in God to ſpeak (which by his Spirit I am moved to ſay) that God will ſhorten your hand of cruelty, that for a time you ſhall not moleſt his Church. And this ſhall you in a ſhort time well perceive, my dear brethren, to be moſt true. For after this day, in this place ſhall not there any by him * be put to the triall of fire and fagot.

Foxes Acts and Mon. vol. 3d p. 877.

* B *Boner*, after which day no man ſuffered in Smithfield for the teſtimony of the Goſpel.

William

William Pikes.

Somewhat before his apprehenſion, he ſitting in his garden, and reading in a Bible, ſuddenly there fell down upon his book between 11, and 12 a clock of the day four drops of freſh bloud, and he knew not from whence it came. Then he ſeeing the ſame was ſore aſtoniſhed, and could by no means learn from whence it ſhould fall, and wiping out one of the drops with his finger, he called his wife, and ſaid. In the vertue of God wife what meaneth this? will the Lord have four ſacrifices? I ſee well enough the Lord will have bloud: his will be done, and give me grace to abide the triall. Afterward he daily looked to be apprehended of the Papiſts, and it came to paſſe accordingly.

Foxes Acts and Mon. 3d. vol. p. 875.

Alice Driver.

D. *Gaſcoin* and ſhe conferring, ſhe asked him whether it was Chriſts body

body that the Diſciples did eat over night. He anſwered, yea. What body was it then (ſaid ſhe) that was crucified the next day, he replying, Chriſts body, How could that be (ſaid ſhe) when his Diſciples had eaten him over night? Except he had two bodies, as by your argument he had. One they did eat over night, and another was crucified the next day. Such a Doctour, ſuch doctrine: She put all her examiners to ſhame, that one looked on another, and had not a word to ſpeak, whence ſhe brake out into theſe words, *Have you not more to ſay? God be honoured, you are not able to reſiſt the Sperit of God in me a poor woman. I was an honeſt poor mans daughter, never brought up in the Univerſity, as you have been, but I have driven the plough before my Father many a time, I thank God, yet notwithſtanding in the defence of Gods truth, and in the defence of my Maſter Chriſt, by his grace I will ſet my foot againſt the foot of any of you all, in the maintenance and defence of the ſame; and if I had a thouſand lives*

Foxes Acts and Mon. 3d. vol. p. 887.

Luke 22. 19.

Fox ubi ſupra.

lives they ſhould goe for paiment thereof.

Preſts Wife.

Foxes Acts and Mon. vol. 3. p. 891.

In her trouble ſhe would take no money, for ſhe ſaid, *I am going to a city where money beareth no maſtery, whiles I am here God hath promiſed to feed me.*

Elizabeth Young.

She being committed to cloſe priſon, the Keeper was charged by Doctor *Martin* in her hearing, to give her one day bread, and another day water, to which ſhe made this anſwer: *If ye take away my meat, I truſt that God will take away my hunger.*

CHAP.

CHAP. III.

Martin Luther.

HE was born on St *Martins* day, and therefore called * *Martin Luther.* He was though ſtrong in body, yet ſparing in diet; I ſaw him (ſaith * *Melanchthon*) when he was in good health, four whole daies eating and drinking nothing at all, I have often ſeen him at other times to be content many daies with a little bread and herring daily.

When he recreated himſelf, and took his minde off his ſtudies, he was delighted with the play of Cheſſe, and was skilfull at it.

He was almoſt beyond meaſure liberall toward the poor: it happened once that a ſtudent asked ſome money of him, he bad his wife to give him ſomething, but ſhe excuſing the matter in regard of their penury at that time, he took a ſilver cup which ſtood near to his hand, and gave it to the ſcholler, wiſhing him to ſell it to

* Three *Martins* have much oppoſed the Papiſts, *Martin Luther*, *Martin Bucer*, and *Martin Chemnicius.*

* Melanct. *Præfat. ad 2dum volumen* Lutheri.

to the Goldſmith, and take the mony to himſelf.

Homo affectibus ſuis nimium indulgens, qui ipſe animi ſui æſtum præproperum ſæpe agnoſcit. Rainol. *de lib.* Appoc. *prælect, quarta vide* Geſner. *Bibliothecam.*

Eraſmus ſaith, *Lenitatem ſe in eo deſiderare*, He wiſhed him more moderation and temper in his writing. *Eraſmus* alſo often ſaid, That God gave to this laſt age a ſharp Phyſitian, becauſe of the greatneſſe of their diſeaſes. *Intemperans æger crudelem medicum fecit.*

He was by nature fiery but placable; therefore when *Melancthon* came once to him being vehemently moved, he rehearſed this verſe to him the reſt being ſilent,

Vince animos iramq́; tuam qui cætera vincis.

Overcome thy minde and anger, which overcomeſt other things.

* *Sæpe dicere ſolitus ſum: etiamſi me* Lutherus *diabolum vocaret, me tamen hoc illi honoris habiturum, ut inſignem Dei ſervum agnoſcam: qui tamen ut pollet eximiis virtutibus, ita magnis vitiis laborat. Vehementiam autem quæ illi eſt ingenita, utinam in hoſtes veritatis ſemper contuliſſet, non etiam vibraſſet in ſervos Dominiſ. utinam recogneſcendis ſuis vitiis plus operæ dediſſet.* Cal. Bul.

Calvin * ſaith, Though *Luther* ſhould call him a devil, yet he would honour him as a famous ſer-

vant

vant of God, who as he excels with great vertues, ſo he hath alſo great vices, but I would (ſaith he) he had alwaies exerciſed his vehemency which was imbred in him on the enemies of the truth, and not alſo on the ſervants of God, and that he had ſpent more pains in acknowledging his own faults.

He was of a juſt ſtature, a ſtrong body, of ſuch a Lion-like vivacity of eyes that many could not endure to look directly upon him. He had good health, except that towards his later end he was often troubled with a pain in his head; whence he: *Valemus omnes præter* Lutherum *ipſum, qui corpore ſanus, foris à toto mundo, intus à Diabolo patitur & omnibus angelis ejus.* We are all well ſave *Luther* himſelf, who being ſound in body ſuffers outwardly from the whole world, inwardly from the devil and all his angels.

A great deal of money was given him by Dukes and Princes, ſo that I began (ſaith he) to fear leaſt God would hereby reward me, *ſed proteſtatus ſum*

ſum me nolle ſic ſatiari ab eo, but I proteſted that I would not ſo be ſatisfied by him.

As for ſedition, for ought I know me thinks I ſhould not need Chriſt if I might ſo ſay. *Latimers* 3d Serm. before *Edw.* the 6

He ſaith ſomewhere of himſelf, that he was never in all his life tempted to covetouſneſſe, one that was ſo great a reformer as he was, had need to have a ſpirit diſingaged from the world.

When upon a time one Papiſt demanded of another, why do you not ſtop the mans mouth with gold and ſilver? The other anſwered, *Hem, Germana haec beſtia pecuniam non curat.* See, this Germain beaſt careth not for money.

Rivet. Ieſuit. vap.

He was the firſt that oppoſed the Popiſh Indulgences. *Occaſione nundinationis Indulgentiarum pretio numerato*, Lutherus *initio fuit permotus ad hoc quod ſuſcepit reformationis opus.*

* About the year 1517.

In the ſame year * when *Martin Luther* began, Pope *Leo* the tenth did create one and thirty Cardinals: In which year and day of their creation, there fell a tempeſt of thunder and lightning in *Rome*, which ſo ſhook

ſhook the earth when the Cardinals were made, that it removed the little childe *Jeſus* out of the lap of his mother, and the keyes out of S. *Peters* hands, which thing many then did interpret to ſignifie and foreſhew the ſubverſion and alteration of the Sea of *Rome*.

Foxes Acts and Mon. 2d. Tom. out of I. *Bale*.

Eraſmus told *Frederick* Duke of *Saxony*, That in *Luther* were two great faults: Firſt, That he would touch the bellies of the Monks. Secondly, That he would touch the Popes Crown, which two matters in no caſe are to be medled withall.

The ſpirit of *Luther* was raiſed by oppoſition. *Concurrimus utrinq́, illi extremo furore, & ego ſummo cõtemptu, & vincet mea audacia.* * *Melch. Adam.* *Si ſcirem tot Wormatiæ eſſe diabolos quot tegulæ in tectis tamen eſſem ingreſſurus.*

Luthers friends diſſwading him from going to *Worms*, ſome crying that by the burning of his books it appeared he was condemned in the judgement of the Papiſts: others inſtancing in the examples of *John Hus* and *Savanarola*: *Luther* thus anſwered*, *As touching me, ſince I am ſent for, I am reſolved and certainly determined to enter Worms in the name of our Lord Jeſus Chriſt, yea although I knew there were ſo many*

many devils to reſiſt me, as there are tiles to cover the houſes in Wormes.

Whoſe undaunted minde, moſt fervent zeal, great learning (ſaith * *Chamier*) ſtirred up many who armed themſelves againſt the errours and commonly received ſuperſtitions, among which were *Zuinglius*, *Oecolampadius*, *Melanchthon*, *Bucer*, *Calvin*, and many others, whoſe labours and endeavours that way God would not ſuffer to be fruſtaneous.

He might more fitly be called *Doctor reſolutus* then the ſchoolman * Tom. 2d *l.* 16. *c.* 15. * Famous writers of the reformation, *Luther* & *Melanchō* in *Saxony*, *Oecolampadius* in *Helvetia*, *Calvin* and *Beza* in *France*, *Peter Martyr* and *Zanchius* from *Italy* * *Scultet. Annal. Fox.* Acts and Mon 2d Tom. p. 83.

Albertus Crantzius an Hiſtorian of the *Vandales* is reported to have ſaid to *Luther*, *Frater vade* * *in cellam, & dic Miſerere mei Deus.* Brother go into thy cell, and ſay, Lord have mercy upon me, inſinuating that an *Auſten* Monke ſhould in vain diſpute againſt the Pope.

His praiers were ſo ardent unto Chriſt, that (as *Melanchthon* writeth) they which ſtood under his window where he ſtood praying might ſee his tears falling and dropping down.

He

He praied every day three hours, and then when his ſpirits were moſt lively, *Per tres horas eaſq; ad ſtudia aptiſſimas.*

Tanta reverentia aliquid petit, ut cum Deo: tanta ſpe & fide ut cum patre & amico ſe loqui ſentiat. Melc. Ad.

When he preached they which heard him thought every one his own temptations ſeverally to be noted and touched, whereof when ſignification was given unto him by his friends, and he demanded how that could be: Mine own manifold temptations (ſaid he) and experiences are the cauſe thereof. For from his tender years he was much exerciſed with ſpirituall conflicts, and vexed with all kinde of temptations.

He ſaid 3 things make a Divine, meditation, praier, tẽptation.

Hee regarded not the threats of his adverſaries the Papiſts, he ſaid to *Melanchthon*, *Si nos ruemus ruet Chriſtus una, ſcilicet ille regnator mundi: & eſto ruat, malo ego cum Chriſto ruere, quam cum* Cæſare *ſtare.* If we fall Chriſt the Lord and Ruler of the world falleth with us, I had rather fall with Chriſt then ſtand with *Cæſar.*

His motto was, *Sit miſer, qui miſer eſſe poteſt.*

When

When any evil news was brought to him, he called for the 46. *Psalm* to comfort him.

He saith in one place, *odi istud vocabulum pœnitentiæ* *, there was one no word so terrible unto him (while he was a Papist) and which his soul did more hate then that, Repent, but after no word was more sweet when he understood the Gospel.

* *Prius non fuerit fermè in Scriptura tota amarius mihi verbum quam pœnitentia, nunc nihil dulcius aut gratius mihi sonat quam pœnitentia. Lutherus Stupitio.*

When a certain Jew was appointed to come to destroy him by poison yet it was the will of God that *Luther* had warning thereof before, and by the face of the Jew sent to him by picture, whereby he knew him, and avoided the pill.

Foxes Acts and Mon 2d. tome. p. 88.

In the garden of his houses the devil appeared to him in the form of a black bore, but he regarded it not.

Cajetan asked him whether he thought the Duke of *Saxony* would make warre in his behalf, he said, would not have him: Where will you be then said *Cajetan*? *Luther* answered

Quid (inquit) putas principem Fridericũ propter te

answered, I shall be *sub cælo* under heaven.

arma sumturum dixi? hoc nostrem prorsus, & ubi manebis? Respondi, sub cælo. Lutherus prætat. *ad* Tom. *primum.*

Erasmus wrote that there was more solid Divinity contained in one folio of *Luthers* Commentaries, then in many large writings of the Schoolmen and such like.

He said and taught many things truly and gravely, as concerning the sacred Scripture and its authority, *Solis canonicis libris debetur fides, cæteris omnibus judicium.* We must beleeve the Canonicall books only, and may judge all others.

Ego ipse odi meos libros, & sæpe opto eos interire, quod metuo ne morentur lectores, & abducant à lectione ipsius Scripturæ, quæ sola omnis sapientiæ fons est. Luth. in Gen. 19.

He was so zealous to have the Scriptures read, that he professed, if he thought the reading of his books would hinder the reading of the Scripture, he would burn them all before he died.

His saying was, *Ecclesia sanguine & oratione totum mundum convertit.* When something concerning a businesse was concluded amisse at *Norimberg*, he said, *Longe aliter in cæ-*

lo quam Norimbergæ hoc de negotio erat concluſum: It was farre otherwiſe concluded in heaven then at *Norimberg* concerning that matter.

He took a liberty to himſelf to ſpeak ſtoutly when he was brought before the Emperour, till he heard the pen go behinde the hangings.

He hath ſome high expreſſions in his writings, *fiat voluntas noſtra*, let our will be done. *Cave non tantum à peccatis ſed etiam à bonis operibus*. Take heed not only of ſins but alſo of good works.

Hic me prorſus renatum eſſe ſenſi, & apertùs portis in ipſũ Paradiſum intraſſe ibi continuò alia mihi facies totius Scripturæ apparuit. Lutherus *præfat. ad primum opus.*

He being in an agony, and a glimpſe of Chriſts righteouſneſſe being diſcovered to him out of *Rom.* 1. 17. and perceiving that it was not meant, *de juſtitia puniente*, but *juſtificante*, not of his puniſhing juſtice, but that which juſtifieth the ungodly, he ſaith, I perceived my ſelf regenerate, and to have entred into Paradiſe, the Scripture preſently appeared in a new hew.

He would have been content at the firſt if they would have taken away indulgencies. He ſaid, *Brevi efficiam*

am ut anathema ſit eſſe Papiſtam: I will ſhortly cauſe it to be a curſe to be a Papiſt. A young man about *Wittenberg* being kept bare and needy by his father, was tempted by way of ſorcery to bargain with the devil or a familiar (as they call him) to yield himſelf body and ſoul unto the devils power, upon condition to have his wiſh ſatisfied with money, ſo that upon the ſame an obligation was made by the young man, written with his own bloud, and given to the devil: upon the ſudden wealth and alteration of the young man, the matter firſt being noted, began afterward more and more to be ſuſpected, and at length after long and great admiration he was brought unto *Martin Luther* to be examined. The young man whether for ſhame or fear long denied to confeſſe, and would be known of nothing, yet God ſo wrought being ſtronger then the devil, that he uttered unto *Luther* the whole ſubſtance of the cauſe, as well touching the money, as the obligation.

Foxes Acts and Mon. vol. 2d. p 88.

Luther understanding the matter and pittying the lamentable state of the man, willed the whole Congregation to pray, and he himself ceased not with his prayers and labour, so that the devil was compelled at last to throw in his obligation at the window, and bad him take it again unto him.

Paulò ante mortem agens cum Philippo Melanct. bene, fatetur in negotio cœnæ nimium esse factum. Reinold. *de lib. Apoc. præl. quarto*

He held Consubstantiation, but confessed to *Melanthon* that he had gone too far in the controversie of the Sacrament. *Melanthon* perswaded him by the publishing of some milde writing to explain himself. *Luther* replied to that, that by this means he should cause his whole doctrine to be suspected, but *Melanthon* might do what seemed good to him after his death.

When they said he had recanted, he writing to his friend *Stupitium*, saith, *Omnia de me præsumas præter fugam & palinodiam:* Presume any thing of me sooner then flying and retracting.

Luther so much esteemed of his book *de servo arbitrio*, that he gloried

tied in it as unanſwerable and wrote to *Wolfangus Fabricius Capito*: *Nullum ſe agnoſcere juſtum ſuum librum, niſi fortè De ſervo arbitrio, & Catechiſmo*, that he acknowledged none of his books for his, but thoſe two, that *de ſervo arbitrio*, and his Catechiſme.

If any of his books be to be diſliked, ſurely that *de ſermonibus Convivalibus* is moſt faulty, of which *Gerhard** (a Lutheran) ſaith thus, *Liber ille Convivalium ſermonum à Luthero nec viſus, nec lectus, nec approbatus eſt, quin multoties privato quorundam arbitrio mutatus, mutilatus, auctus.*

He ſaid of the Pope, *non habeo argumentum robuſtius*, that he ſhould fall, then *quia ſine cruce regnat.*

Luther ſpeaks ſlightly himſelf of his firſt labours. Above all I beſeech the godly Reader, and for our Lord Jeſus Chriſts ſake, that he would reade my writings judiciouſly, and with much compaſſion, and let him know that I was formerly a Monk and a moſt furious Papiſt, when I

They offered him a cardinals hat if he would be quiet & not ſpeak againſt the popiſh indulgencies, he anſwered, he would not though he might be Pope.

* *Loco primo de ſacra Scriptura.*

Lutherus *de primis conatibus petit, ut ea legat lector cū magna commiseratione & meminerit authorem fuisse aliquando monachum & Papistam insanissimum.* Luth. tom. 10. operū in præfat. *Vide* Melc. *Ad.*

first entred into the cause undertaken by me.

He fitly called the Popes bull *bullam*, a bubble in respect of its vanity.

Being reproached, he said, *Prorsus satan Lutherus sit, modo Christus vivat & regnet*, Let *Luther* be counted a devil so Christ may live and reign.

His saying was, *Turcicum imperium quantum quantum est, micæ tantum est quam pater-familias projicit canibus*, The whole Turkish Empire is but a crumme that the master of the family throws to a dog.

He said he learnt more by one fervent prayer, then he could get by reading of many books or most intent * meditation.

* *Ipse ego in una aliqua ardenti oratione mea plura sæpedidici, quam ex multorum librorum lectione aut accuratissima*

Melanthon in his preface to his 3d Tome reports this of him.

When he often seriously thought of the anger of God, or the wonderfull examples of punishments, suddenly he had such terrours that he was almost dead with them, and in disputing

disputing once about some points being much amazed, he lay upon a bed in the next room, where he often inserted this sentence in his prayer: *He hath concluded all under sin that he might have mercy on all.*

meditatione consequi potuerim. Luth. *tom.* 1.

His prayer a little before his death was this, *Pater mi cœlestis, Deus & Pater Domini nostri Jesu Christi, Deus omnis consolationis, ago tibi gratias, quod filium tuum Jesum Christum mihi revelasti, cui credidi, quem sum professus, quem amavi, quem celebravi,* &c. Melc. *Ad.*

My heavenly Father, the God and Father of our Lord Jesus Christ, the God of all consolation, I give thee thanks, that thou hast revealed thy Son Jesus Christ to me, whom I have beleeved, whom I have professed, whom I have loved and celebrated.

When he lay a dying, this was his will for his wife great with childe and his little son.

Domine Deus, gratias ago tibi, quod volueris me esse pauperem super terram & mendicum. Non habeo

domum, agrum, poſſeſſiones, pecuniam & quæ relinquam. Tu dediſti mihi uxorem & filios, tibi reddo, nutri, doce, ſerva, ut hactenus me, O Pater pupillarum, & judex viduarum.

Melch.

O Lord God, I thank thee that thou wouldſt have me to be poor upon the earth, I have no houſe land or money that I ſhould leave them. Thou haſt given me wife and children, I reſtore them to thee, doe thou O father of Orphans and Judge of widdows, nouriſh, teach, keep them, as thou haſt hitherto me.

CHAP.

CHAP. IIII.

Of the Covenant and Promises.

I. *Of the Covenant.*

THE Hebrew word בְּרִית *Berith*, is derived from בָּרָה *Barah*, *elegit*, to chooſe, becauſe God in the Covenant of works did chooſe out man eſpecially with whom he made the Covenant, and becauſe in the Covenant of grace he chuſeth out of the multitude the elect, and becauſe a Covenant is a thing which two chuſe, and of which they mutually agree and promiſe betwixt themſelves, although the word be uſed where or e alone doth promiſe with a ſimple promiſe, and ſo it may be referred to the Teſtamentary diſpoſition. Or elſe it may come from בָּרָה *Barah*, *comedit*, *to eat*, as if they ſhould ſay *an eating*, becauſe they uſed in the Eaſtern countries to eſtabliſh Covenants by eating and drinking together. The condition was

Dicitur Hebræis fœdus בְּרִית *Berith vel à* בָּרָה *Barah id eſt, eligendo, quod Fœdus eſt ut Abenezra ſcribit mutuus cõſenſus ſuper aliqua re vel à* בָּרָא *Bara id eſt* exſcindẽdo, *eò quod in fœderibus ſemper aliquid occidebatur* Gen. 15 10, 17. *Fœdus Latinis a feriendo. Paul. Fag. Armin. in Deu.* 29 11.

about eating in the Covenant of works. בָּרָא *Bara*, signifieth to slay (whence some derive a Covenant) because God made the first Covenant of grace and sealed it by sacrifices* of beasts slain and divided.

The Covenant in generall may be described a mutuall compact or agreement betwixt God and man, whereby God promiseth all good things, specially eternall happinesse unto man, upon just, equall and favourable conditions, and man doth promise to walk before God in all acceptable, free and willing obedience, expecting all good from God, and happinesse in God according to his promise, for the praise and glory of his great name.

A Covenant is a solemn compact or agreement between two chosen parties or more, whereby with mutuall, free, and full consent they binde themselves upon select conditions tending to the glory of God and their common good. It differs from a promise gradually and in the formalities of it, not naturally or

* *Berith* quasi *Cerith*, because sacrifices were slain in making of Covenants, and therefore it is often construed with the verb כָּרַת *Carath fecit*, he struck, *vide Suskii*, Antiq. *Conviv.* l. 1. c. 30. See also *M. Mede* on Mal. 1. 11. and *M. Cudworths* discourse concerning the true notion of the L. Supper chap. 6.

or in the ſubſtance of it.

A Covenant uſually is the collection of many promiſes, as a conſtellation is the collection of many ſtarres, though it be but one promiſe, *I will be thy God*, yet it is ſuch a one as comprehends many.

There is a difference between a Law and a Covenant. A Superiour may give a law whether the inferiour conſent to it or no, but a Covenant is ratified by the conſent of both parties. A Covenant is ſomething into which two perſons by mutuall conſent doe freely binde themſelves.

There are divers diſtinctions of Covenants.

1. A Covenant of nature.

2. A Covenant of grace.

3. A mixt Covenant conſiſting of nature and grace.

Others make theſe three Covenants,

1. *Fœdus naturæ*, the Covenant of nature made with *Adam*.

2. *Fœdus gratiæ*, the Covenant of grace made to us in Chriſt.

3. *Fœdus ſubſerviens*, a prepa-

ring

ring Covenant to make way for the advancement of the Covenant of grace in Christ.

Others say, there were never any but two Covenants made with man, one Legall, the other Evangelicall, of works or grace, the first in innocency, the other after the fall.

Fœdus operum, when it was first made with man, was *fœdus amicitiæ*, God and man were then friends, *fœdus gratiæ* is *fœdus reconciliationis inter inimicos*.

1. The Covenant of works wherein God Covenanteth with man to give him eternall life upon condition of perfect obedience in his own person.

2. The Covenant of grace which God maketh with man, promising eternall life upon condition of beleeving.

We reade not in Scripture the Covenant of works and of grace *totidem syllabis*, the neareſt we come to it is *Rom.* 3.27. the law of works opposed to the law of faith, which holds out as much as the Covenant of works

works and the Covenant of grace.

The Covenant of works was

1. That Covenant wherein God was the authour and the ground of it, was Gods free grace, it was reciprocall betwixt him and *Adam*. We call not the second Covenant a Covenant of grace, because there was no grace in the first Covenant, but in opposition to the condition of the first Covenant which was works, and because greater grace is manifested in it then the first,

2. It was the same Covenant under which the best of the creatures the Angels now stand and injoy their happinesse, and *Adam* should have been happy by observing this Covenant if he had stood. Christ was made under this Covenant.

3. The promises of this Covenant were very glorious.

1. For naturall life, in the body there was perfection without defect, beauty without deformity, labour without wearinesse.

2. For spirituall life, *Adam* should not have had terrours in his conscience,

conſcience, ſorrow, fear, ſhame.

3. For death, he ſhould have been tranſlated without diſſolution.

The *Fœderati* were God and *Adam* together with all his poſterity. God made a Covenant with *Adam* as a publick perſon, which repreſented all mankinde.

Omnes nos eramus ille unus. Aug.

The reaſons of it may be theſe,

1. From the imputation of *Adams* ſin to all mankinde, *Rom.*5.12. *In whom*, or *for as much as* all have ſinned, they ſinned not all in themſelves, therefore in *Adam*, ſee *verſ.* 14. *In him all died*, 1 Cor.15.47.

2. Thoſe on whom the curſe of the Covenant comes, they are under the bond and precept of the Covenant, all mankinde is directly under the curſe of the Covenant, *Rom.*8.20. 21. *Gal.*3.13.

Deut 29. 21.

Adam did conſent to it and underſtood the terms of the Covenant, for God dealt with him in a rationall way, and expected from him a reaſonable ſervice. Either he knew the tenour of the Covenant, or elſe he broke it out of ignorance, but the

first

first sin could not be a sin of ignorance, he knew whatsoever was necessary to know in a way of duty.

God dealt with *Adam* not only in a way of sovereignty but in a way of Covenant, God did this for divers reasons.

1. For the speciall manifestation of his free grace.

2. That it might be the greater obligation to *Adam* to obey, God made a promise and he gave his consent.

3. To sweeten his authority to man, *Deut.*6.24.

4. To encourage man to obedience, *Heb.*12.2.

5. That this might be a ground to *Adam* to exercise

1. His faith in beleeving whatsoever God had revealed or should reveal.

2. His love, 1 *John* 4.19.

3. His hope.

6. To leave man inexcusable if he sin, that a clear way might be made for Gods justification and mans conviction.

God required mans service, *non ex indigẽtia, sed ex abũdantia.*

Objection,

Objection,

God is a free Agent, how can it ſtand with his honour and abſolute liberty to be bound to the creature?

Anſwer,

In a ſtrict ſenſe, 1. God cannot be ſaid to be bound, but *promittendo ſi fecit debitorem*, ſaith *Auſtin*, and he is rather bound to himſelf, and his own faithfulneſſe, then the creature. *Aquinas.*

Objection,

How can it ſtand with Gods juſtice to involve *Adams* poſterity in a Covenant, which themſelves never conſented to.

Anſwer,

It is not an injuſtice among men for parents to conclude their children, their acts binde them and their heirs. 2. God hath reſerved to himſelf a liberty to viſit the ſins, not only of the firſt, but immediate parents on their children, *Gen.* 9.22. 1 *Theſ.* 2.16. The *Sodomites* children were puniſht with their parents. 3. *Adam* was our parent, there was the will of the nature, which was enough to

inwrap

inwrap them in originall ſin, the ſin of the nature. 4. This Covenant was made with *Adam* and his poſterity out of free grace, therefore all his poſterity was bound by way of thankfulneſſe to conſent. 5. They ought to rejoice in *Adams* exaltation being ſo advanced, and to agree to the Covenant made with him. 6. God made the beſt choice for them in the firſt *Adam* (as he did in the ſecond) in ſo doing, ſeeing he made him ſo perfect.

The firſt Covenant conſiſts of three parts.

*Gal.*3.10,11,12. 1. The precept, *that continueth not in all things.* 2. The promiſe, live, *the man that doth them ſhall live.* 3. The curſe in caſe of tranſgreſſion, *curſed is every one.*

The precept requires perfect and perſonall obedience.

The condition of the Covenant on mans part was

1. Perfect obedience.

1. The commandment then did (and ſtill doth as it refers to the firſt Covenant) call for perfect obedience,

obedience, *Lev.*18.5. *Rom.*10.5. *Gal.*3.12. *Ezek.*20.25.

2. Becauſe there is a curſe denounced againſt the leaſt tranſgreſſion, *Gal.*3.10. One ſinne and that but in thought, broke the Angels Covenant, *Rom.* 5.17.

3. Gods holineſſe is ſuch, that he requires from the creature perfect obedience, *Job* 4.18. *Heb.*1.13.

4. There are two things in the law,

1. The principall part of it, the precept.

2. The accidentall, the curſe: man is bound to the precept, *jure creatoris*, to the curſe, *jure judicis*.

5. He gave us a perfect abilitie to obey in our creation, *Epheſ.* 4.22,23. *Eccleſ.*7. ult.

6. He requires perfect obedience in Chriſt, *Rom.*8.4.

2. Perſonall obedience.

1. There is a perfect obedience to the law required of eve-

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ry particular man, *Gal.*3.10.

2. The curſe is denounced againſt the perſon, *the ſoul that ſins ſhall die.*

3. This was required of Chriſt our ſurety, *Gal.*4.4.

4. It was required for the acceptation of our perſons and ſalvation of our ſouls.

5. The righteouſneſſe of the firſt Covenant might eaſily be loſt by tranſgreſſion, *Dan.*9.23.

Chap. V.

Of the Covenant of grace.

After man by his fall had broken the firſt Covenant, God out of his free grace did enter into a better and ſecond Covenant.

1. All the perſons in the Trinity did enter into Covenant with man, they have all the ſame nature, eſſence, will, and this is an act *ad extra*,

2. Sin was againſt all the perſons in Trinity, therefore all they were to be

be reconciled, but the person that chiefly made the Covenant with man was God the Father, the other persons have their peculiar offices in the administration of this Covenant, the persons that God would take into Covenant were designed by the Father, *John* 17.9. *Rev.*13.8. He imploies Christ as Mediator of the Covenant, *Isa.*49.8. *Matth.* 12. 18. He appoints how much grace and glory he will give to every one in this Covenant.

Heb.12. 24. Eph. 13.

2. The fountain from whence this Covenant flows is the free grace of God, *Gen.* 17.2. *I will make* (Hebrew, *I will give*) *my Covenant*, *Ephes.*1.6. *Isa.* 41.1,2. 2 *Sam.*7.21. Free grace is here exalted in these particulars. 1. From the consideration of the person that enters into Covenant, God Alsufficient. 2. Of the persons with whom he enters into Covenant, man fallen, *Gal.*4.21. 3. In that this Covenant was made with some of those that fell, and not others, *Ephes.*2.12. 4. In that the Lord hereby exalts our person and

Gen.17.1.

and ſervices, *Hoſ.*2.19. 5. In that ſin can never ſpend the righteouſnes of this Covenant, *Hoſ.*3.2,3.

The Covenant of grace is that free and gracious Covenant which God of his free mercy in Jeſus Chriſt, made with man a miſerable and wretched ſinner, promiſing unto him pardon of ſin, and eternall happineſſe, if he will return from his iniquity and embrace mercy reached forth by faith unfained, and walk before God in ſincere, faithfull, and willing obedience, as becomes ſuch a creature lifted up unto ſuch injoyment, and partaker of ſuch precious promiſes.

It is called the Covenant of grace, becauſe God of his meer love and favour made it with man when he lay wallowing in his bloud,

Ezek 16.6, It doth not exclude all conditions, but only thoſe wh ch will not ſtand with grace. It is called a new Covenant, *Heb.* 8.8,10. The Covenant of life, of ſalvation and grace, *Rom.*4.16. *Gal.*3.18. *Iſa.*42.

God himſelf plotted this Covenant, *Epheſ.*1.9,10. He ſpent infinite thoughts about it, *Pſal.*40.7. took infinite delight in it, *Iſa.*53.10. The main end of Chriſts coming into the world was to bring in a new Covenant,

Covenant, *Mal.*3.1. *Heb.*7.22. and 12.24. The ſpirit belongs to the ſecond Covenant, *Iſa.*59. ult. his glorious works, a witneſſe, ſeal, earneſt, belong to the ſpirit of the ſecond Covenant.

The Covenant of grace is more glorious then that of works.

As the firſt *Adam Caput cum fœdere*, ſo the 2d. *Adam*, Iſa. 42.6. Gen.17.7. 2 Sam.5. 23. Iſa.54.10. Hoſ 2.19. *Vide* Ameſ. Medul.*l.*1. *c.*24. 2 Cor.5. ult.

The firſt Covenant was made with the firſt *Adam* a mutable head, the ſecond with the ſecond *Adam* an unchangeable head, *Gal.*3.16.

Secondly, The Covenant it ſelf was a changeable Covenant, it gave place to the Covenant of grace, but this ſecond Covenant was an everlaſting Covenant.

Thirdly, The righteouſneſſe of the ſecond Covenant is far more glorious then the righteouſneſſe of the firſt Covenant, that of the firſt Covenant was the righteouſneſſe of a creature, this the righteouſneſſe of God.

Fourthly, The condition of the ſecond Covenant was more glorious then that of the firſt, the condition of the firſt Covenant on mans part

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was perfect and perſonall obedience of this Covenant-faith, to ſin againſt God in Chriſt, is the higheſt way of ſinning, and to glorifie God in Chriſt, is the higheſt way of glorifying him.

The firſt Covenant offers no ſurety, it is a Covenant without a Mediator.

Fiftly, The power of performing it is more glorious, now we have a conſtant ſupply of the ſpirit, *Epheſ.* 1.19. and 4.13. then we had none to aſſiſt us.

Sixtly, The promiſes of the ſecond Covenant are more glorious then thoſe of the firſt, *Heb.*8.6.* I will be thy God, I will give thee my Son, my Spirit. God did not tell *Adam* that he would be his God in that way that he promiſeth himſelf to his in the ſecond Covenant. God promiſeth a more glorious manifeſtation of himſelf, and union with himſelf in Chriſt, a higher manifeſtation of his wiſdome, holineſſe, power,

* All the promiſes of the law were conditionall, *This doe and thou ſhalt live*, Thoſe great ones of the Goſpel, of pardon of ſin, of giving a ſoft heart, are abſolute: 2. Thoſe of the Goſpel are mighty promiſes, they can give the mercy promiſed, and grace required, the law is weak through the fleſh.

God in the ſecond Covenant ſet forth

as it were a new edition of all his attributes. Repentance is a fruit of the second Covenant Act. 2.

power, and also of his mercy, which was not before discovered, a higher union, under the first head there was only a moral union of love, under the second a mysticall union, we are the same person with Christ; the second Covenant brings repentance and pardon upon repentance. The first Covenant said, *If thou dost well thou shalt be excepted.* We have a higher Sonship. *Adam* was a son by creation, we by Christ, our ground of the acceptation of all our services is higher, God looks on us as being one with Christ, we have a greater ground of perseverance, we have a higher title to our inheritance, *Adam* was made King of this low world, Christ was made heir of all things, and we coheirs with him.

Question,

How can the Covenant of grace be called a Covenant *, as *Jer.* 31.34. since it contains a meer absolute free promise,

* *Fædus dicitur, quia firma est promissio in Scripturis ēim quodlibet firmū statutū, quā vis sit de rebus inanimis, dicitur fœdus* Ier. 33. 20, 25. *Quia tamen gratuita donationi constat, & morte donantis confirmatur, non tam propriè fœdus quam* testamentum *vocatur,* Heb. 9 16. *quod cum in priori non invenitur, illud non tam propriè testamentum vocatur quam fœdus.* Ames. *Med Theol.* l. 1. c. 24.

promiſe, whereas a covenant requireth mutuall conditions. Now no condition can be required to this covenant, which the covenant it ſelf doth not work; *For I will write my laws* doth denote all things done by grace.

Anſwer.

Though God do perform, and in his Covenant promiſe to performe what he requires, yet ſtill there is ſomething required which man conſenting to, and promiſing to perform (though not of himſelf by his own power) it is a covenant.

The Covenant of grace is mentioned an hundred times directly in the Scripture, and a thouſand times by conſequence.

In generall it comprehends all the bleſſings which God can give from election to glorification.

Particularly he gives;

1. His own ſelf, God ſpared not his own Sonne, To us a Son is given, I will be thy God, thy reward, thy portion, thine inheritance. He is their reconciled God, theirs in a

league of love and friendship. The Scripture useth to expresse this by some peculiar relations, as of King, Husband, Father, He will do all the offices of a good King, of a loving Husband and Father.

2. He doth actually with him put the soul into the possession of many other things.

He is their shield, *Ge.* 15. a wall of fire round about them *Zech.* 12,

1. He brings reconciliation with God.

2. Justification, the pardon of all their sins, and covering their deformities with the robe of Christs righteousnes.

3. Adoption, makes them heirs with himself.

4. Sanctification, He gives his Spirit to dwell in them.

Thirdly, He gives them infinite wealth in bils & bonds, in promises.

1. For this life,

1. Of preservation and deliverance from all evils, they shall either be prevented that they come not, or sanctified if they do come, or removed.

2. Of a constant supply of good

good things they ſtand in need of, for ſoul, body, name, *Pſ.* 34. He will proſper and give ſucceſſe to all the works of their hands, *Pſalm* 1.2. *Job* 22.28.

2. For life to come.

In the new Covenant there be three great Promiſes.

1. I will be your God.

2. I will pour out my Spirit on you.

3. I will give you my Sonne. His giving his Son is the ground of both the reſt, He is a God to none but to whom Chriſt is a Saviour, we have the Spirit alſo by intereſt in Chriſt.

The goodneſſe of duties lies in adverbs, and the ſweetnes of the covenant lies in poſſeſſives.

Deus quantus, quantus eſt, tu noſter eſt. Tolle Deũ & nullus ero.

First, I will be your God, *Geneſis* 17. *Pſal.* 48. This God is our God, *Pſal.* 144. ult. 2 *Cor.* 6.16,18. That is, you ſhall have as true an intereſt in all my attributes for your good, as they are mine for my glory, my grace to pardon you, my power to protect you, my wiſdome to direct you. This is a comprehenſive promiſe for God to be our * God it

* *Subſtantia fœderis.* Ius,

Anima fœderis. Pare. *Caput fœderis,* Muſ.

includes all, *Deus meus & omnia,* ſaid *Luther.* The Covenant of grace is both *Fœdus amicitiæ & conjugale,* a Covenant of friendſhip, and a conjugall Covenant. *Abraham* was in covenant with God, and God ſtiles him his friend; alſo it is a conjugall league, *Hoſ.* 2.19,20.

Iſa. 44 3 Ier. 31.33 Ezek. 36. 26.

Secondly, God promiſeth his Spirit, *Joel* 2.28. *John* 14.16,26. and 15.26. and 16.7. *Luke* 24.49. *Act.* 1.4. an accompliſhment of which promiſe we have, *Act.* 2.23.

The Spirit reveals & applies the promiſes. *Chriſtus impletio legis ſpiritus impletio Evangelij.*

The Spirit is called, *Epheſ.* 1.13. *The holy Spirit of promiſe,* becauſe this was the great promiſe which Chriſt from the Father hath made unto us, the giving of the holy Ghoſt to work in us all the good which he requireth & apply all the good wch he hath promiſed. The giving of the Spirit is a great and excellent promiſe of the new Teſtament. The great promiſe of the old Teſtament was the promiſe of Chriſt, *Gen.* 3.16. of the *Meſſiah*, all the ceremoniall Law was but a typical enlargment of that promiſe. Chriſt when he was to goe

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out of the world promiſed his Spirit.

1. That in this laſt age of the world there might be a more full diſcovery of the great things of the Goſpel, the Spirit reveals truth and ſtabliſheth us in the truth, that Gods people might know more of himſelf and his Son, and prie more into the myſteries of the Goſpel.

Veritas à quicunq; eſt à ſpiritu ſancto eſt.

2. There are more glorious conqueſts to be made in this laſt age of the world, all the great enemies of Jeſus Chriſt are to be vanquiſhed, *Ze.* 4. 7. *2 Theſſ.* 2. 9. the ſharpeſt ſufferings are reſerved for theſe times, therefore Chriſt hath provided the moſt ſovereign cordials.

What undaunted courage, what invincible patience, what raviſhing conſolation had the martyrs in the flames? God made good this promiſe to them in ſending his Spirit.

We ſhould put our bond in ſute, turn promiſes into praiers, preſſe God with much importunity for more of the Spirit.

3. God hath promiſed to give us his Son.

Abraham saw Christs day a farre off, and rejoyced. *Anna, Zacharias,* & *Elizabeth* waited for the consolation of *Israel*, Lu. 2.25,30.

The whole Covenant of grace is purchased, founded, sealed, ratified in Christs blood, *Mat.* 26. 28. *Heb.* 9. 14, 15. and 13. 20. It was Gods plot from all eternity to save man in such a way, as should advance all his glorious Attributes, his wisdome, power, justice, mercy, compassion, wrath, vengeance.

The Covenant of grace is the most free and gracious tender of Christ, and all his rich purchases to all the lost and undone sons of *Adam* that shall believe in him.

All other particular promises found in the book of God receive their confirmation by the promise of Christ. God promiseth sometimes to deliver from a particular affliction; to assure them that that shall be kept, he makes a promise of Christ, Isa. 7. 14, *Behold a virgin shall conceive.*

There are three things in the promise of Christ to confirm all other promises.

1. Because there may be made more objections against the Lords giving of Christ, then against any other

ther promiſe whatſoever, in that the great provoked God muſt come to be a ſuter to his vaſſall, *Jehovah* muſt lie in a virgins womb.

2. More love and compaſſion is ſhewed in that one promiſe of Chriſt then in all other promiſes whatſoever.

3. Becauſe this is the mother promiſe, 2 *Cor.*1.20. Rom.8.20

Some ſay, The conditions of the Covenant of grace, are repentance, faith and new obedience. Sincerity alone (or Evangelicall perfection) is the only abſolute condition of the Covenant of grace, *Gen.*17.1. It is called an upright heart, that is, ſtraight: It is alſo called Integrity, a body that wants no members, a ſound heart, a pure or ſincere heart, a ſingle heart, a ſimple and honeſt heart. Evangelicall perfection is a work of Gods Spirit whereby the whole inward man is applied to God and his waies without the mixture of ſtrange intentions or affections.

2. Sincerity or ſingleneſſe, puri-

ty, perfection is the whole substance and mettall of all graces which God worketh in the soul; it is not any one grace, as patience, meeknesse, but the substance of every grace, faith and love unfeigned, *Praier which comes not out of feigned lips*; we must worship God in spirit and in truth, *Ephes.*4 24.

3. God and the Saints have ever judged of men by this, *Judge me, O Lord, according to mine integrity.*

4. The promises are made to this, *Ps.*119.1. *Mat.*5.8.

Characters of sincerity.

As preparatory or a motive to the rest, to be willing and desireous to have his heart thorowly tried and searched, *Joh.* 3. 18, 19, 20. *Psalm* 139.

See those Greek words (which have an emphasis in them) ἀπλότης, Mat. 10. 16. and Εἰλικρινὴς Phil. 1. 10. explained fully in my Greek *Critica.*

There are three reall marks,

1. It makes the work of grace universall.

1. In regard of the subject: therefore it is called a new creature.

2. In respect of the object, abstains

abstains from all sin, and performs all duty.

2. It is constant.

3. It presseth on to have more till it be filled with God and his waies, *Phil.*3.8,9,10,11.

It is a matter of great concernment for a man rightly to understand the nature of the Covenant under which he is, 2 *Sam.*23.3,4.

Reasons.

1. Because it is the covenant which God hath respect unto in all his dealings with you, *Psal.* 105. 8. & 111.5.

2. Else we shall never be able to understand our own state, 1 *Cor.* 11.28. and 2 *Cor.*12.5. *Galat.*4.23, 24,25.

3. Else we shall never be able to judge aright of any of our actions, neither of Gods waies to us, nor ours to him, *Gen.*4.4

4. Without knowledge of the nature of the Covenant we can never understand our own sinnes, we are not only breakers of the Law, but transgressors of the Covenant,

Hoſea 6.7. *Deut.* 29.21. *Lev.* 26. 24.25.

5. According to our Covenant, ſuch is the Spirit by which we are acted, and ſuch is our law and practice, one under the firſt covenant is acted by the ſpirit of bondage, one under the ſecond is acted by the Spirit of adoption.

6. We cannot elſe underſtand our mercies or afflictions, whether they come from Gods love or diſpleaſure.

7. Without this we cannot underſtand the riches of Gods grace in the ſecond covenant.

1. That he ſhould enter into a covenant at mans creation.

2. When man had broke that to enter into a new covenant.

3. To finde out ſuch a glorious way to aboliſh the firſt covenant.

4. To make it with ſuch a glorious Head, Chriſt.

5. That the promiſes of this covenant ſhould be better then thoſe of the firſt covenant.

8. All our terrour or comfort comes

comes from our covenant under which we are, *Heb.*6.17. 1 *Pet.*3.9. *Eph.*2.2. Isa.54.5.

We are under the covenant of grace.

1. If we be in the second *Adam*, if we be willing to accept of Christ upon his own terms, *Hos.*2.18.

2. If sin have not dominion over us, *Rom.*6.12.

3. If the Lord put his laws into our minde, and write them in our hearts, *Heb.*8.8. * It is an alluſion to the two Tables of the Law. They were firſt written by the finger of God, and then put into the Ark: ſo God firſt writes the Law in our hearts, and then puts it in our mindes. The writing of the Law in the heart ſignifies, 1. *Similitudinem*, a conformity, an inward principle and diſpoſition in the heart anſwerable to

* God diſcovers four things to his people by writing the law in the heart. 1 His holineſſe, that a conformity to this law is a conformity to his holineſſe, *Epheſ.* 4.24. 2. A perfect patern of that glorious image our firſt parents had in innocency. 3. A perfect patern of the law of God in Chriſts humane nature. 4. A patern of that perfection they ſhall attain unto, *Hebrews* 12.24.

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the doctrine in the book. 2. *Permanentiam*, continuance, it is not a flitting but a binding principle, *Lin. rascripta manet.*

Heb. 8. 10. It is not barely said thus, You shall not teach every man his neighbour, but that clause is added, saying, Know the Lord, not as if you were ignorant, but my law shall be in your hearts & you shal be taught as a knowing people

All the errours almost of these times may be confuted from the doctrine of the covenant, *Heb.* 8. 9, 10, 11, 12.

1. Merit and supererogation of works, Satisfaction given to justice must be commensurate to that justice which it must satisfie, infinite.

2. The Popish and Arminian doctrine of Free-will. Can man work in a way of grace so as to determine and make it effectuall before he have grace, a principle of working? Can a man receive grace offered without a speciall work of grace stirring and exciting him? *I will write my laws in their hearts*, the promise then written in the heart is the foundation of all our faith, and the precept of all our obedience.

3. For invocation of Saints. Christ is the *Mediatour of the new Covenant*; He is touched with our infirmities, and yet cloathed with majesty

Iob 9. 33.

jesty, to his Father he gives his merit for us, from his Father he gives his Spirit to us.

4. That *Arminian* doctrine of universall grace and redemption, that Christ should die intentionally for all. Where ever the merit of Christs death goes, there goes his Spirit, the price and power of his death are equal; all have not the Spirit of Christ, therefore not his merit.

The *Socinians* deny the satisfaction of Christs death, justice must have satisfaction. Christ (they say) came into the world to be an example, and give us a patern of vertue, as the *Pelagians* say we have *Adams* sin by imputation. They deny all infused habits of grace, and would only have moral perswasions.

The *Antinomians* also are hence confuted, there must needs be a work of grace in a man else the death of Christ will be ineffectuall, then some principle of grace must be put into us. The old rule may stand still, though there be a new principle put into

into the heart, becauſe the holines of God is not varied.

The *Anabaptiſts*, the covenant is with the houſe of *Iſrael*, and Gods children born in the covenant are of the houſe of *Iſrael*.

Some ſay men are miſerable two waies by *Adams* fall.

1. As we ſtand under his covenant, and ſo come ſhort of conformity to the Law which requires perfect, perſonal, and perpetuall obedience.

2. As we bear his image, life and eternall ſalvation is offered on impoſſible terms, therefore (ſay they) in converſion there is required a double change.

1. Morall, which is the change of a mans covenant.

2. Phyſical, the change of a mans image. So that as a mans covenant is, ſuch is his ſtate, if under the firſt covenant, he is in a ſtate of ſin, of bondage and death, if he be under the ſecond covenant, he is in a ſtate of grace, of liberty and life, becauſe he is no longer a ſon of the bond-

wo-

woman, but of the free-woman. A man in Christ is freed from the Law as a covenant, in these respects.

Gal 4.24. *Partus sequitur ventrem.*

1. For justification, *Gal.* 2.21. in respect of condemnation, Christ hath redeemed us from the curse of the Law being *made a curse for us*, Gal. 5.23. *against such* (persons, not works) *there is no law.*

Gal. 4.4. Christ was not only under the ceremonial law as he was a Iew, but under the moral as a man, for it is under the law under which we were, and frō which we were redeemed. See *Gal.* 3. 13.

2. He is freed from the Law in respect of irritation, there is a power in it to stir up the lusts of men, *Ro.* 6.14. *For ye are not under the law*, as a covenant (whether we understand it of its condemning or irritating power) but under grace.

3. In respect of coaction the law causeth him not to do duties or forbear sins out of fear of the curse of it, *Gal.* 5. 18. *Ye are not under the Law*, viz. constraining, 1 *Tim.* 1. 9. A godly man is perfectly freed from the Law as a covenant in respect of justification and condemnation, he is freed by degrees from the irritation and coaction of the Law, al those that are out of Christ are under the law for justification, condemnation, irritation and coaction.

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The covenant of grace is the same for substance now to us since Christ was exhibited, and to them before he was exhibited, but the manner of administration of it is different, because it is,

1. Now clearer: things were declared then in types and shadows: heaven was typed out by the land of *Canaan*, we have things plainly manifested, 2 *Cor.* 3. 12. in this respect it is called a *better testament or covenant*, *Heb.* 7. 22. not in substance, but in the manner of revealing, and they are said to be *better promises*, Heb. 18. 6.

Vid. Amef. *Medul. l.* 1. c. 39.

2. Of greater extent: Then in *Judah* was God known, now to all Nations.

3. Abundance of the Spirit is poured out now: some few men then had a great deal of grace, but * generally now men partake of abundant more grace, both for knowledge and holinesse.

* Rom. 4. 18. Heb. 11. 17.
* Isa. 11. 9 & 54. 13.

CHAP.

Chap. VI.

2. *Of the Promises.*

CHristians have many and great Promises, 2 *Cor.*7.1. 2 *Pet.*1.4. *whereby are given to us,* μέγιστα καὶ τίμια ἐπαγγέλματα, *great and precious promises.* Rom.9.4.

1. God makes them, they are the Promises of a great God: Great persons make great promises.

2. They are made to Gods people, his elect: a King will not bestow mean things upon his Favourites.

Reasons,

Why God makes great Promises to his people.

1. Hereby God sets forth his love to them, *Tit.*1.2.

2. That we might have ground for our faith and hope: here in this world we are in a state of expectation, *Heb.*11.39,40.

3. That hereby he might support them in their many troubles, *Gen.*

*Gen.*15.1. *Heb.* 10.35,36. This is a mercifull administration of the Lord, *Adam* had all his good things in possession, he soon lost them, by the Promises they are as certain as if we had them already, 1 *Pet.*1.3.

Though 1. The matter was exceeding great, yet God made good his Promise, as in that of Christ, *Gen.* 3.15. who was more worth than heaven and earth, yet in the fulnesse of time Christ came.

The Promises are sure and certain,

God hath confirmed them,

1. By the Sacraments.

2. By oath, the strongest confirmation that may be, *Heb.*6.17,18.

The faith of Gods people is built upon two pillars, his power and faithfulnesse resembled by those two pillars, 1 *King.* 7. 21. *Boaz* in it is strength, *Jachin*, he will establish.

1. Gods power, that is often given as a prop to uphold our faith in his Promises, *Mat.*22.21,29. *Rom.*4. 20. & 11.23.

2. Though it exceeded all humane reason as the Promise of a childe to *Abraham* and *Sarah* when so old. 3. Though it was a cluster of good things, and that to a nation. 4. Though he hath taken a great time to make it good. 5. Though humane policies have stood in the way, as in the case of the people of *Israel* and *David*.

2. His

2. His faithfulneſſe, *Heb.* 10. 23. 1 *Pet.* 4. 19.

When Gods Promiſes come to be fulfilled to his people, they finde twice as much in them as they expected, 1 *Cor.* 2. 9. The Promiſe is the ſhell wherein the kernell is contained, *Epheſ.* 1. 20. 2 *Pet.* 1. 4. That Promiſe in the covenant of grace That God will be our portion, there is a great deal more in it then we can underſtand; God will put his fear in his peoples hearts, *Job* 28. 16, 17. *Prov.* 3. 13. They ſhall enjoy eternall life with him in heaven, when this Promiſe comes to be accompliſhed, it will be farre greater then we can now imagine. They finde the mercies of this life double many times to what they expect. 2 *Cor.* 12. 4 *Pſal.* 16.

Reaſons,

1. From our weak capacity, we are not able to underſtand how much is laid up in a Promiſe, the experience of Gods people is a great proof of this, the longer they chew the Promiſe the ſweeter it is.

2. The infinite goodnes and boun-

ty

ty of God joyned with his omnipotency and all-sufficiency, becauſe God hath ſet his heart on his people he will give them abundantly more then they think of.

The Promiſes of God are of two ſorts.

1. Abſolute, thoſe which the Lord hath undertaken to perform of his own free grace, not only *citra meritum*, but alſo *citra conditionem*, without all ſuppoſed or pre-required conditions in us: of this kinde are all thoſe great promiſes of the new covenant, *Geneſis* 3. 15. *and* 17. 7. *Iſaiah* 43. 25. *Ezekiel* 11. 19. *Jeremy* 31. 33. *Hoſea* 14. 4. *Joel* 2. 18. *I will be thy GOD, I will give my Sonne, I will pour out my Spirit, I, even I am he who blot out your iniquities for my Names ſake, I will take away the heart of ſtone, and I will give an heart of fleſh, I will put my Law in your inward parts, and write it in your hearts; I will heal your backeſliding, and love you freely,*

M. *Strong* on 1 *Sam.* 2. 30. Gods promiſes are of two ſorts, ſuch as are abſolutely, and ſuch as doe run conditionally according

ly, for mine anger is turned away.

unto the nature of that good thing which he promiſeth; ſome good things promiſed are abſolutely good for us, as pardon of ſinne, grace. Thus Gods promiſe is made abſolute to the elect in Chriſt: ſome good things are but conditionally good for us, as degrees of grace, comfort and outward bleſſings: and concerning theſe Gods promiſe is made conditionally, which condition if he break, he is at liberty. M. *Bridge* on *Lam.* 3. 2. *Numb* 14 34 *q. d* I have promiſed to bring you into the land of *Canaan* upon ſuch and ſuch conditions, if you doe not perform the condition I am free.

2. Conditional, which ſhews what God will do upon the performance of ſuch duties and conditions by the creature, which conditions without Gods grace he is never able to perform; *Ier.* 17. 8, 9, 10. Theſe are made for the encouragement of the creature in the waies of obedience, and to ſhew a mans inability, that he may flie to Chriſt for ſtrength, but they doe not alwaies ſhew the purpoſe of God to give the condition or reward.

When once God makes a Promiſe, though it may be a long time before

before it be fulfilled, yet it yeelds comfortable fruit from the day of his making of it.

All agree that a Promise is a certain pledge of performance in due time.

Four other fruits grow from a Promise before it come to be accomplisht.

Promises are a manifestation of the covenant of grace, the covenant of love.

1. It is a certain evidence of Gods love, a declaration of his heart and good will; outward administrations come all from Gods hand, but his Promises come all from his heart, his affection is set on them who have an interest in the Promises.

Reason,

All the Promises are made in and thorow Christ, to Christ and then to those who are united to him.

2. A Promise from the day of the date of it is a sufficient pledge to the soul to whom it is made, that God will never doe them hurt, but his purposes and thoughts to them are alwaies good, notwithstanding the outward administrations.

3. It

3. It brings preſervation to the ſoul, 1 *Pet.* 1. 5. It will preſerve it from the aſſaults of the devil, and the world.

4. It brings preſent conſolation to the ſoul: in *Peter*, where the Apoſtle ſpeaks of great and precious promiſes, he ſaith, *We rejoyce with joy unſpeakable.*

An ingagement of God in a Promiſe is a ſpeciall means to ſupport Chriſtians in times of diſtreſſe.

God was ever wont to bear up the ſpirits of his people rather by Promiſes then providences.

First, A great part of the Bible is ſpent in reporting Gods ingagements to his people by promiſe, and the exemplification of his people in performing his Promiſes.

Secondly, The Saints of God were wont to live by faith, *Pſ.* 56. 4. They ever fetcht conſolation from the Promiſes, as *Iacob*, *Haſt thou not ſaid?* and *Iehoſaphat*, 2 *Chron.* 2.

Reaſons,

1. The end of God in making the Promiſes was to give ſecurity.

2. They

The conſolations of the Goſpel differ from all other comforts, 1 They are unutterable, 1 *Pet.* 1. 8. *Phil.* 4. 7. 2. Real, *Iob.* 14. 27. 3 Great & ſtrong, *Ephe.* 6. 18. 4 Reach to the inward man, 5 Comfort in the ſaddeſt diſtreſſes. *Mic.* 5. 5. 6. Are everlaſting, 2 *Theſſ.* 2. 18.

2. They are a ray of his power for the creating of help: he that hath a promise hath a blessing in the root of it.

3. Promises issue from the love, the grace and goodnesse of God, and are as unchangeable as his love, they are founded upon the truth and Allsufficiency of God.

That in *Heb.* 13.5. is as full a promise as any is in the Bible, it is applicable to particular cases, made in the hazards of warre and difficulties of reformation, it is double to shew it is a fixed truth, and for time to come in the future tense, in the Hebrews there is more said then is to *Iosh.* 1.5. God saith, *He will not leave him nor forsake him*, Heb. 13.5. there are five negatives in that little sentence.

All the subjects of Christs Kingdome of grace inherit all the Promises of the Covenant, they are their portion.

1. It is a great priviledge to be the heirs of Gods Promises, and the Saints have gloried in it, *David* saith,

Thy

Thy Promiſes have I claimed as mine heritage, by faith they imbraced the Promiſes, *Heb.*11.

2. Every childe of God hath a right to all the promiſes, 1 *Tim.*4.8. *Gal.*3.16. *Rom.*9.4. 2 *Pet.*1.4.

1. They are all made in and through Chriſt, as branches of the Covenant of grace.

Objection,

Particular Promiſes were made to this or that man in a ſpeciall caſe.

Anſwer,

No particular Promiſe was ever made to any for his own ſake, but for Chriſts; Therefore thoſe Promiſes which at firſt uttering of them were made to ſome particular perſon on a particular occaſion, were after preſſed on all Gods people, as that, *Joſh.*1. *Heb.*13.

This is a peculiar priviledge to Gods people, none but thoſe under Chriſts dominion have intereſt in the Promiſes.

We ſhould therefore,

1. Study the Promiſes, and know for what uſe and time they ſerve.

2. Beware of weighing them by our own carnall ſenſe and reaſon.

3. Set faith awork, let the heart reſt on Gods Alſufficiency, his truth, wiſdome, faithfulneſſe.

A good man fetcheth contentment and ſatisfaction to his ſoul in all conditions.

1. From the Covenant of grace in generall, 2 *Sam.*23.5. This Covenant of grace, which God hath made with his people is Gods aſſurance office, and the Saints in all their fears may and ought to go to the Covenant to aſſure all things to them, to aſſure their eſtates and their lives.

Thoſe that are driven frō their houſes, ſpoiled of their goods, ſhould remember the hundred fold promiſe, and that *Mic* 4.6,7

2. For particular Promiſes in the Covenant of grace, a gracious heart looks upon every Promiſe as coming from the root of the Covenant of grace in Chriſt. See *Pſal.*34.10. and 37.6. and *Iſa.*58.10. and elſewhere where there are divers Promiſes which may bring Chriſtian contentment.

It is the greateſt honour that creature is capable of to be taken into Covenant with God, *Levit.*26 18,19

18,19. *Jer.* 11. 11. *Zach.* 11. the staffe of beauty, that is the Covenant, and you ſin againſt offers of a ſecond Covenant which the devils never did.

Thoſe who are in Chriſt and have their covenant changed are in a happy condition.

1. By this means God and thou art reconciled, thy covenant is a covenant of peace, *Ezek.* 37.26.

2. Being once taken into the covenant thou haſt intereſt into glorious relations; God is become thy Father, thy Husband, thy Friend, 2 *Cor.* 6.16.

3. Thou haſt intereſt into a moſt glorious inheritance by becoming the ſon of a free woman.

4. Thou haſt a foundation for thy faith and a ground of all thy praiers, the covenant contains all the priviledges a beleeving ſoul can expect, it is the ground of all thy praiers, *Jer.* 31.18. *Iſa.* 64.9. The people of God ſtill plead it, it upholds the ſoul from ſinking. When *David* came to dy, God hath made with me an ever-

When *David* was driven from houſe and harbour, he incouraged himſelf in the Lord his God *Tolle meum & tolle Deū.* Aug.

lasting covenant. So Christ, My God my God, *Psal.*89.26.

5. It is a covenant that can never be broken, 2 *Chron.*13.5. *Isa.*50.7.

Chap. VII.

Of living and dying by Faith.

I. *Of living by Faith.*

What faith is. Justifying faith is a spirituall habit, by which a regenerate man having in himself, upon a Divine testimony, an evidence of the truth and goodnesse of

Faith is a staying, resting, depending and relying upon the merits and satisfaction of our blessed Saviour, by the vertue and merit thereof to obtain remission of sins and eternall life, and all good things promised in the new covenant, at the hands of God.

That there is such a life as the life of faith, is plain, *Habak.*2.4. *But the just shall live by his faith.* The just shall live the life of grace here, and of glory hereafter, in and by faith.

*Gal.*2.20. *Nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live*

live by the faith of the Son of God

*Pſal.*74.13,14. *Thou didſt divide the ſea by thy ſtrength: thou brakeſt the heads of the dragons in the waters:* That is, of the chief captains, and commanders under *Pharaoh*. *Thou brakeſt the heads of Leviathan* (that is, *Pharaoh*) *in pieces, and gaveſt him to be meat to the people inhabiting the wilderneſſe*, for their faith, not their bellies. While they were in the wilderneſſe they remembred Gods mercy to them at the red ſea, and lived by the faith of this providence of God.

the promiſe, and covenant of eternall ſalvation through Ieſus Chriſt, relies on him only for everlaſting life. Mr *White*.

It is a life ariſing from the union of God with us by his ſanctifying Spirit, whereby a man is able to perform actions ſpirituall, in the Promiſes is the life of the ſpirit of Gods people. The life of faith (ſaith Mr *Perkins*) is a true life indeed, the only life.

Iſa 38.16.

The Schools diſpute of faith, Miniſters preach of faith, Profeſſours talk of faith, prophane men ſwear by faith, but few men live by faith

M. *Ward*.

None can live, nor rightly under-

ſtand this life but the Saints of God, a Promiſe from God is ſufficient for faith to reſt upon againſt all improbabilities whatſoever.

Many reaſons might be given why we ſhould rather live upon Gods Word then any thing elſe.

The firſt reaſon may be taken from Gods Alſufficiency.

Conſider 3. Attributes in God.

1. His Almighty power, he can as eaſily perform as promiſe. God urged this to his people when they were weak at any time, *Numb.*11. *Is the Lords hand ſhortened?* Gen.18. *Is any thing too hard for the Lord?*

2. The goodneſſe and love of God, his promiſes are given to his people as fruits of his love, *Jer.*31.3.

3. His truth, faithfulneſſe and unchangeableneſſe, *Mal.*3.6.

The ſecond reaſon may be drawn from the intereſt which Chriſt hath in him that makes the promiſe, and in him to whom the promiſe is made.

1. All the Promiſes are yea and Amen in Chriſt, Conſider,

1. Chriſts

1. Christs interest in his Father who makes the Promise, his Father makes them all for the Sons sake, all the Promises are called the sure mercies of *David*, Isa. 55. He being a type of Christ.

2. Christ hath bought all the Promises of the Father with his own hearts bloud.

2. The interest Christ hath in his people, he is one with them, and they one with him. Ephes. 5. So is Christ, that is, the Church.

A third reason may be taken from the nature of faith, the proper object of it is a Promise from God, *Heb.* 11. 1. Faith sees things clearly, infallibly, strongly.

Motives to living by faith.

First, The necessity of it.

1. Take away this and you take away the only principle which distinguisheth the life of a man as a Christian from the life of other men.

2. The only cause of all heart-breaking and uncomfortable sorrows which Gods people

meet with in any condition is the want of this, *Psal.*42.

3. The want of this is one great cause, if not the only cause of the unevenness found in the conversation of Gods people. *Rebecca* and *Jacob* had a direct Promise that *Jacob* should have the blessing, yet because *Esau* was great with his father they used unjust means.

4. Without this we can expect no benefit from the Promises (though they be precious) unless we rest our selves upon them, *Isa.*26.3.

Secondly, It is a very becoming, amiable, fitting thing that we should rather live upon a word of God, then any other help whatsoever. No creature on earth ever attains to a self sufficiency, one must have something for his support, therefore it is better to take a Promise from God, then to depend upon the deceitfulness of creature-comforts.

Thirdly, The wonderfull gain which comes by it.

1. The

1. The ſoul which hath but once learnt to make the Word of God a ſufficient ſtay to it ſelf, ſuch a one will live the eaſieſt life that any man in the world lives. It is not eaſily learnt (for much grace is required to it) but when thou haſt once got it, it is comfortable. Such a one lives as a childe when he is in his fathers houſe, he is never troubled with care for meat, drink, or cloathes: the ſoul is at quiet when it hath learn'd to center it ſelf upon the word.

2. It is the greateſt ingagement (as I may ſay) to God to help them, we cannot put a greater obligation upon him, then by truſting in him, God will never fail ſuch as truſt in him, *Iſa.*26.3. *Pſal.*91.9,14.

Means to attain this life of faith.

How may a ſoul learn to pick a living out of the word, to live by faith.

The life of faith is to fetch the counſell, the portion and comfort

of his life out of the word.

Ten directions how the ſoul may attain to live this life of faith.

First, Nothing but a ſound, true, living faith is a principle of this life, all the Schoolmaſters in the world cannot teach any creature to live by reaſon, till it hath a reaſonable ſoul. Labour to underſtand the true nature of faith, and get it wrought in thy ſoul, the juſt man will live by his faith.

Secondly, Every degree of ſaving faith will not ſerve a man to live comfortably and free from diſtempers, one muſt have a ſound faith, and a plerophory, and a great deal of faith for that end, the leaſt degree of ſaving faith will ſerve for juſtification, ſanctification, adoption, ſalvation, but not for conſolation: Every blaſt of temptation overthrew the Diſciples while they were weak beleevers, they queſtioned the truth of all, Chriſt therefore rebukes them for it, and ſaith, *Why are your hearts troubled? Paul* when he could ſay, *I know whom I have beleeved,* though

though after he was told he ſhould be whipt, he ſaid, none of theſe things troubled him.

Thirdly, He gets acquaintance with ſome things in the covenant of grace which may take off thoſe objections that uſually trouble beleevers, which are four, and theſe doe hinder Gods people from living by faith.

1. They finde corruption in their hearts, this ſhould no way hinder their comfort, if they hate it and ſtrive againſt it.

2. Temptations trouble them, whereas Gods own people are liable to temptations of all ſorts.

3. Afflictions, God breeds them up which are in covenant with him under divers and great afflictions.

4. Deſertions, They finde not the working of Gods Spirit, nor the aſſurance of his favour, God many times leaves his beſt children to great and ſad deſertions.

Fourthly,

Fourthly, Thou must get found acquaintance with the Promises of the Gospel, else thou wilt be to seek in time of trouble. Some generall Promises concern all estates we can be in, all things shall work for good to them that fear God, and no good thing shall be wanting to such. 2. There are excellent promises in the Scripture for any condition imaginable.

Fiftly, As the exigents or occasions require, whether to bear afflictions or go through temptations, act thy faith upon that Promise which sutes thy present need.

A good man having all taken from him, and his wife desiring to know how he and his family would live, he said he would now put his bond in suit. Think on Gods power, truth, love, and Christs interest in the Promises to incourage thy soul.

Sixtly, As a Promise from God must be measured by faith, so only by faith, not by carnall sense or reason, doe as *Abraham* did, he never told his wife *Sarah* when he was to

go

go cut his childes throat and offer him a sacrifice to God.

Seventhly, Faith must be helped with a use of all other means which God hath appointed to attain the blessing, 2 *Sam.*7. later end. *Psal.*5. 3. *Psal.*119. *Deal well with thy servant according to thy word.* Faith made *Noah* to build him an Ark, work belongs to us, successe to God.

Eightly, Resolve to wait the Lords leasure in all thy beleeving, limit him not to the time or manner of delivering thee, resolve God shall do it in his own time, if thou hast an able good paymaster thou wilt be willing he should pay thee how and when he will. *He that beleeves will not make haste.*

Ninthly, Get thy will so far subdued to Gods will, that his will may be thine, as near as it is possible for poor sinners to attain it: learn to say Gods will is the best will, *Rom.*12. 3.4.

Tenthly, Study the life of holines, let

let *David* be an example to thee, he had great communion with God, and knew how to improve a Promise. Some think one ought to beleeve whatever corruptions he gives way to, they say men are duty-mongers, merit-mongers. Others of Gods people are too much dejected with the remainders of their own corruption.

Chap. VIII.

2. *Of dying in Faith.*

Heb. 11.

M. *Perkins* his right way of dying well.

Q*Talis vita, finis ita:* He that will die in faith, must first of all live by faith, and there is but one example in all the whole Bible, of a man dying in faith that lived without faith, *viz.* that thief upon the crosse.

To die by faith, is when a man in the time of death, doth with all his heart rely himself wholly on Gods speciall love and favour and mercy in Christ, and as it is revealed in the

Psal. 73. 26.

word.

word. Religion is seen in its glory, when one not only lives but dies in Christ, *Phil.* 1.21. *For me to live is Christ and to die is gain.* And *ver.* 20. *So now also Christ shall be magnified in my body, whether it be by life or death.* If I live, by preaching, if I dy, by suffering. Dr *Preston* said a little before his death, I have long conversed with Christ in the world, and *though I change my place, I shall not change my company.* Revel. 14. 13. *Blessed are the dead which dy in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works doe follow them. In the Lord,* that is, say some for the Lord, as *Ephes.* 4.1. Which suffer death for Christ, rather in the faith of Christ being incorporated into him, ἀπάρτι *from henceforth,* as *Rom.* 8.1. and 16,17. That constantly hold out in these times of persecution, say some, presently, saith Dr *Rainolds,* from the very time of their death, *they rest from their labours,* of their particular calling, under afflictions from God, and persecutions

These were the words of *Tremellius* a converted Jew near his end, *Vivat Christus pereat Barabbas. Domini causa, id est propter Dominum.* Beza. In Domino moriuntur, *quicunque per fidem uniti & conjuncti Christo in unum quasi corpus cum eo coalescunt.* Rainold. *de l. Apoc. prælect.* 80

tions from men, under sin, temptations, desertions. *And their works,* That is metonymically, the rewards of their works, as 2 *Cor.* 5. 26. *Do follow them,* accompany or go with them, the words well weighed sound so.

Beati a modò, *statim, è vestigio, ab ipso mortis tempore.* Id. ib.

When a godly man dies he dies in the Lord by vertue of his union with Christ, when there is a dissolution of the soul and body, the mysticall union is not dissolved, as the personall union of Christ was not dissolved when he died.

There must be a being in Christ before there can be a dying in him, those that sleep in Iesus.

Before I lay down directions how to die well, and shew the benefits that come to the godly by death, I will shew

1. The necessity, or certainty of death, and the misery of it to the wicked.

2. Resolve some questions about death. Of the first,

Death is a common condition appointed for every man first or last to undergo.

Heb. 9. 27. *And as it is appointed unto men once to die, but after this the*

the judgement. The Greek word ἀπόκειται translated, *It is appointed*, signifieth, it lieth as a mans lot. *Once* imploies two things, 1. A certainty, it shall once be. 2. A singularity, it will be but once, 1 *Samuel* 26. 8. 1 *King.* 2. 2. *I go the Way of all the earth*, saith *David* Job 30. 23. The grave is called *the house appointed for all the living.*

Eccles. 12. 5. *Solomon* calls the grave בֵּית עוֹלָם *Bajith Gnolam, domum seculi*, the house of age: We translate it *long home*, where he must abide for a long time.

1 *Cor.* 15. 26. *The last enemy that shall be d-stroyed is death*, that is, death destroies all and after is destroied it self.

Psal. 89. 48. *What man lives and shall not see death?*

When we would affirm any thing to be infallibly true, we say *as sure as death.*

A young man may die, an old man must die. It is an Hebrew proverb, *In* Golgotha *are to be seen sculs of all sizes*, that is, death comes on the young

young as well as the old.

Omnes una manet nox,
Et calcanda semel via lethi.

Horace.

When it was told *Anaxagoras* that both his ſons (which were all he had) were dead, being nothing terrified therewith, he anſwered, *Sciebam me genuiſſe mortales*, I knew I begat mortall creatures.

There are three ſpeciall reaſons why all muſt die.

1. Becauſe God hath ſo decreed it, *Heb.*9.27.

Adam of *Adamah*, homo *ab* humo.

2. All men are made of one mould and matter, *Job* 4.19, *Duſt thou art, and unto duſt ſhalt thou return*, Gen. 3.19.

3. Becauſe all have ſinned, *Rom.* 5.12. *Wherefore as by one man ſinne entred into the World, and death by ſin: and ſo death paſſed upon all men, for that*, or *in whom all have ſinned.* *Beza* prefers that verſion, *in whom*, In *Adam* legally, as they ſtood under his Covenant, in him naturally, as they bear his Image. Sin brought death into the world, either *meritorie*, as it deſerves wrath, or *privatiue*,

Some reade ἐφ' ᾧ *propterea quod*, for as much as.

tivè, as it takes away the power of the law to conferre life.

*Rom.*6.23. *The wages of sinne is death.* The word in the * Originall signifies properly victuals, becauſe victuals were that which the *Roman* Emperours gave their ſouldiers as wages in recompence of their ſervice: but thence the word extends to ſignifie any other wages or ſalary whatſoever.

* ὀψώνια *Stipendia capitur, Luc.* 3.14. *&* 1 Cor. 9.7. *pro ſtipendio militum. de Dieu. in loc. Vide* Grotium. *in loc.*

Death is then certain, becauſe no man can eſchew it, yet it is 3. waies uncertain.

1. In regard of time, no man knows when * he ſhall die, *Hezekiah* only had a leaſe of his life.

* *Morte nihil certius, horâ mortis nihil incertius.*

2. In regard of place *, no man knows where he ſhall die.

* *Incertum eſt, quo te loco mors expectet, itaque tu illam omni loco expecta.* Sen. *epiſt.* 26.

3. In reſpect of the kinde of death, no man knows what death he ſhall die, whether a naturall or violent death.

Objection,

1 Cor.15.51. *We ſhall not all ſleep, but we ſhall all be changed,* Chriſt is ſaid to be the judge of the quick and dead, therefore all men ſhall not die. Act.10.42.

Anſwer,

Answer,

Vide Calv. in 1 Cor. 15.51. *Cajetan* on 2 *Thes.* 4.17. gives both a succinct and sufficient answer, *Statutum regulare est, illos autem non mori singulare est.*

Others say that change shall be a kinde of death.

Secondly, The misery that comes to the wicked by death.

Death is the Atheists fear, and the christians desire.

Every man in an unregenerate estate lies under the fear of death.

1. The Scripture thus frequently sets forth naturall men.

Heb. 2.15. *And deliver them who through fear of death were all their life time subject to bondage.*

Job 18.14. Death is called *The King of terrours*, an ordinary hebraisme, as the Lord of glory, that is, most glorious, death hath a dominion over them.

Tenebræ mentum mortis incutientes.

Luk. 1.79. *The shadow of death*, that is, such darkness as strikes men with fear of death.

2. All unregenerate men hate the very thoughts of death, *Isa.* 28.15.

Lewis the 11th of *France* straitly charged his servants, that when they saw

ſaw him ſick they ſhould never dare to name that bitter word, Death, in his ears.

3. Thoughts of death often imbitter all the comforts of this life.

The reaſons of this truth may be theſe.

1. Becauſe death is contrary to nature it ſelf, and to that inſeparable deſire of its own preſervation, it being a diſſolution of the whole man, and a ſeparation of two moſt loving companions, the ſoul and body, by vertue of that ancient curſe, *Gen.*2. 17. Yet it is not an enemy to the godly mans perſon, though it be to his naturall eſtate, 1 *Cor.*3.22. Chriſt did *maledictionem benedicere, paupertatem ditare, ignominiam glorificare*, ſaith *Luther*. 1 Cor.15. 26.

2. Becauſe they die in their ſins they muſt themſelves conflict with the terrours of death, 1 *Cor.*15.55. *John.*8.44. Sin in every man brings with it a ſecret guiltineſſe, which makes him fear ſomething worſe will follow after death. Lies down with the ſins of his youth.

3. It puts an end to all the benefits

fits and comforts of this life. *Son remember that in thy life time thou receivedst good things.* It deprives him of friends, goods, pleasures, credit.

A great man wrote thus a little before his death, *Spes & fortuna valete.*

4. It puts an end to all his hopes, *Job* 11. ult. *Their hope shall be as the giving up of the ghost.*

5. His conscience shall then be awakened, this is the worm.

6. It brings him to the barre of judgement, *Heb.* 9.27. He must go to God to give an account, in whom he hath no interest.

7. All offers of grace shall be at an end.

8. It is the inlet to eternity and puts them into an unchangeable condition.

In the next place I shall resolve some questions about death.

1. *Question,*

Whether it be lawfull to desire death?

Phil. 1. 23 We have examples of both kindes, *Paul* desired to be dissolved, but *Hezekiah* mourned, and prayed exceedingly against it, so did *David*, *Psal.* 102. yet he rashly wished to die

die for *Abſolom*, 1 Sam. 18. 33. The Iſraelites offended this way, *Would God we had died in Egypt*, and would God we had died with our brethren. *Eliſha*, *Job*, and *Jonah* were to blame this way, O that I had never been born, ſaid *Job*, O that I had died ſo ſoon as I was born, O that I might die out of hand, for theſe are the three parts of his deſperate words. It is often in the mouths of wicked people, would I were dead, and I would I were out of the world. If they were to die indeed they would be loath enough to it. Like the man in the fable, who being wearied with his burden of ſticks, lay down and called for death, but when death came indeed to take him, and ſaid, *What ſhall I doe man? thou calledſt me: I pray thee*, ſaid he, *help me up with my burden of ſticks.*

1 Kings 19. 4. Jonah 4. 3. Job 7. 15. and 6. 9.

M. *Fenner* of conſcience. *Summum nec metuas diem nec optes.*

To anſwer this queſtion, we muſt diſtinguiſh, 1. Of deſire, there is *Deſiderium carnale, ſpirituale, heroicum*, a carnall, ſpirituall, and heroicall deſire. If this deſire ariſeth,

1. From

1. From diffidence of Gods help and succour.

2. From impatience under crosses.

Or 3. From shunning of those labours and pains which are to be endured for Gods glory and the Churches good, it is very sinfull, but if it arise from a holy desire to injoy the presence of Christ, and to be freed from sin, it may be lawfull.

Mors non est simpliciter & absolutè optanda, quia habet in se rationem mali, sed primò tanquam medium ad finem præstantiorē, secundò propter consecutionē majoris boni.

Secondly, We must distinguish of the manner in desiring, which is either absolute or conditionate, if it be a conditionate one with submission to Gods will, as long as the Church hath need of him, it may be lawfull, *Domine si adhuc populo tuo sim necessarius, nullum recuso laborem.*

2. *Question,*

Whether a godly man may fear to die?

Answer,

He may.

1. For some sin that he is not enough humbled for.

2. For want of the clear evidence of pardon and assurance of interest in Christ.

3. *Question,*

3. *Queſtion,*

Whether may one pray againſt a ſudden and violent death?

Anſwer,

A violent and ſudden death chiefly by ſome immediate hand of God, is tedious to mans nature: The Apoſtles themſelves in a tempeſt made bold to waken Chriſt with ſomewhat a reproving ſpeech, *Maſter, careſt thou not that we periſh?* Chriſt told *Peter* (foretelling a violent death) that he ſhould be led to it as to that which he would not, meaning by the naturall inclination of his will, this gives us juſt ground and warrant to pray againſt ſudden and violent death.

4. *Queſtion,*

Whether may we mourn for the dead?

Anſwer,

Yes, Becauſe

1. Death is a fruit of ſin, *In the day that thou eateſt thereof thou ſhalt die the death,* and a ſign of Gods diſpleaſure againſt it.

2. It is a ſeparation of friends, and

they ſhould not part without ſome grief, onely we muſt look that our mourning in ſuch caſes, be

1. Serious, not counterfeit.

2. Moderate, not exceſſive, either for quantity or continuance, which may ſhew want of hope and exceſſe of love, both naught.

3. Holy, turning our ſorrow from the death of our friends to the bewailing of our ſins, the only procurers of that and all other croſſes.

Egredere, quid times? egredere anima mea quid dubitas? ſeptuaginta propè annos ſerviſti Chriſto & mortem times? Hier. *epiſt. Fam.* l. 3. *Non eſt timendum quod nos liberat ab omni timẽdo.* Tertul.

In the laſt place I ſhall lay down directions how to die well, and ſhew the benefits that come to the godly by death.

1. What a Chriſtian ſhould do that would die comfortably.

1. Diſcharge the place and office which God hath called him to with much diligence and ſincerity, 2 *Tim.* 4.7,8. *Act.* 20.31. Why doſt fear O my ſoul (ſaid *Hilarion*) thou haſt ſerved God this ſeventy years, and art thou afraid to die? Live much in a little time, doe all for eternity, be abundant in ſerving thy generation, *Acts* 13.36. You live no longer in Gods

Gods account then you ſerve him.

2. Doe nothing againſt conſcience for the greateſt advantage, this troubled *Judas*, he betraied innocent bloud, this made the wofull tragedy of *Spira*.

3. Take heed of unjuſt dealing and violent oppreſſing of others. *Samuel* before his death; *Tell me* (ſaith he) *whoſe ox or aſſe have I ſtolen or taken away?* Dev. 32.19

4. Improve thy riches and honours for Gods glory, *Luk.* 16.9. * Pſal. 90. 12. This will make death leſs bitter and terrible unto us, forewarned forearmed.

5. Spend the time of thy health well, and lay up praiers for death before hand. *Teach us to number our daies* (that is, to conſider how few they are) that we apply our hearts to wiſdom.

6. Get acquaintance with death, take notice of all the approaches of it, behold the mortality of others and conſider thine own, do not think to die all at once, the Apoſtle ſaith, *I thank God I die daily*, *Tu mortē ut nunquā timeas, ſemper cogita.* Senec It is the act of acts & ſcience of ſciences to learn to die.

So ſeriouſly meditate on death, as to draw from thence ſome wholeſome and profitable concluſions and reſo-

resolutions for the well ordering of thy life, and that in respect of four things chiefly; sin, the things of the world, our own persons, and the persons of others.

For sin, this conclusion must follow, therefore sin is a most hatefull thing to God, and a most harmfull thing to man, for it alone hath provoked God to inflict this heavy punishment of death, yea of eternall death after this upon the sons of men, unlesse repentance come betwixt. Sinne is the parent and sting of death, sin brought it into the world and makes it terrible, therefore I must hate sinne, lament sin, resist and mortifie sin, and must make it my chiefest and in a manner my only care to get my sins forgiven, my iniquity subdued, and then resolve especially to mortifie that sin which thy heart is most unwilling to reform.

Moriantur ante te vitia Sen.

Our Saviour being at a great feast at *Bethanie*, fell into meditatiõ and speech of his death and burial, *Iob.* 12.7,8.

2. In respect of the world, we must conclude and resolve, that wealth honour, pleasure, friends, are but very vanities, trifles and toies, poor petty short and vanishing goods, therfore I must,

must, and by Gods grace will resolve to pull mine heart from off these things, not rejoice in them, trust in them, boast of them, seeing I brought nothing into the world and must carry nothing out, use the present world as if we used it not. 2. Diligently prepare for the life to come, every man must be for ever in heaven or hell (there is no middle place as * purgatory) so soon as his soul and body are separated. Labour therefore to get good assurance of bettering your estate and injoying eternall life by bewailing the sinfulnesse of your nature and lives, and seeking unto, and resting upon the Lord Jesus Christ alone, and his mediation and obedience and the sprinkl ng of his bloud for pardon of sin and help against damnation, and lastly labour and study to reform your hearts and lives more and more.

Ioseph of *Arimathea* made his tomb in his gardē, Ioh. 19 41

* *Nemo se decipiat fratres, duo enim loca sunt, & tertius non est visus. Qui cum Christo regnare nō meruit, cū diabolo absque ulla dubitatione peribit.* Aug. *serm.* 1. *de ebrietate.*

3. Concerning our own persons, we must thus conclude that we are but mean and contemptible creatures that must die and turn to dust and be made food for worms, why

ſhould I then be proud, or think my ſelf better then others becauſe of my ſtrength, beauty, wit, learning, parentage, titles, offices, attendances? of all which death will ſtrip me and teach me to know they were but borrowed things.

4. For other men we ought to to conclude thus, they alſo muſt die as well as my ſelf, my husband, wife, my dear and faithfull friend, who knows how ſoon? therefore it is a great weakneſſe to truſt on ſuch, to place my happineſſe in them. *Ceaſe from man whoſe breath is in his noſtrils*, therefore uſe al perſons as well as all things, as if thou didſt not uſe them.

Laſtly, Let the Saints of God take great comfort in the contemplation of the good that death will bring them, it concludes all their ſorrows and evils and is a beginning of all joies, pleaſures, comfort, glory and happineſſe. Death is to ſuch a reſting from their labours, *Rev.*14.14. A happy change, *Phil.*3.21. *Job* 14.14. cals death a change, it is not an annihilation or extinction, but a mutation,

tion, and that by way of eminency, *My change.* It is the laſt change we ſhall meet with till the reſurrection. 2. A laſting, nay an everlaſting change, it puts us into an eternall condition of happineſſe or miſery. 3. An univerſall change, 1. in reſpect of perſons all muſt meet with it. 2. In regard of the whole man, body and ſoul, makes the body a ſtinking carkaſſe, and puts the ſoul into heaven or hell. 4. A different change according to the quality of the perſon changed, terrible to a ſinner, comfortable to the godly. Death is their bodies ſeed-time, 1 *Cor.* 15. the crowning day to the ſoul, 2 *Tim.* 4.7,8. the funerall of all their ſins and ſorrows, *Rom.* 6.7.

I ſhall in the laſt place mention ſome of the chief benefits that come to the godly by death.

By it he is freed

1. From ſin, not only the deſtroying power, but the being of it is then taken away.

2. From thoſe miſeries which follow ſin, *Iſa.* 57.1,2,3.

3. From the temptations of the devil, *Rev.* 12.8.

4. From the troubles of the world, and vexations of the flesh, *Rev.* 14.13. *Eccles.* 4.1,2.

2. There is nothing in his death but what conduceth to make him happy.

1. A godly man dies in Gods love, and mercy,

2. He never dies til he be prepared, till his graces be perfected and work finished, *Job.* 5.26.

See Ioh. 11.44. 2 Tim. 4.7

3. He shall in some measure be assured of a better life, 2 *Cor.* 5.1.

4. When he dies he shall leave a sweet savour behinde him, *Prov.* 10.7. *The memory of the just is blessed**

זֵכֶר צַדִּיק לִבְרָכָה

* The Iews whenthey make mention of any of their deceased Worthies, are wont to doe it with this encomium זִכְרוֹנוֹ לִבְרָכָה

The Septuagint thus translates it, Μνημόσυνον δικαίου μετ' ἐγκωμίων. *The memory of the just is with praises.*

Let the godly therefore comfort themselves against death with these promises, *Job.* 3.16. & 5.24. and 10.28. and 11.25. 1 *Cor.* 15.22,57. 2 *Cor.* 5.1.

id est, *Memoria ejus sit in benedictionem.* Which encomiasticall scheme is taken from that of *Solomon*, Prov. 10.7. *Buxtorf.* de *Abbreviat Hebr.* Fuller. *Concord. Hebr. transm.* and *Mede* on Psal. 112.6.

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